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OUR SUNDAY VISITOR

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A NATIONAL WEEKLY

THE HARMONIZER

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O. S. V. Outlook



The Rev. Aquinas Knoff

Calles has ordered the capture, dead or alive, of Archbishop Orozco, an old man. The venerable prelate is hiding somewhere near Los Altos, and a heavy detachment of cavalry is seeking him. Archbishop Orozco was a guest of Msgr. Shannon at St. Francis Xavier's church, Wilmette, Ill., in 1917. He remained there five years, and won great popularity by his mild and gentle manner. He was the idol of the school children. This is the man Calles seeks. It is not likely that he will be captured alive. It will look better for Calles if he is shot in cold blood in some desolate region, and the world informed that he died at the head of a group of "religious fanatics," engaged in rebellion against "lawfully constituted authority."

Of course the prelate is accused of revolt. If he is captured alive he will probably be shot without trial. This has happened before in the case of priests. So far Calles has been content with imprisoning, torturing, and exiling bishops.

The Constitution of Mexico, as in most civilized countries, forbids the trial and execution of civilians by military courts. Civilians are supposed to have a jury trial before civil court.

When Father Augustin Projuarez was captured recently and shot amidst greatest secrecy and without trial, the First District Court of Mexico granted a stay of execution. So swift and secret had been the proceeding of the soldiers, however, that the stay of execution did not arrive at the military barracks till half an hour after Fr. Projuarez had been shot. If the court had been permitted to function, the priest would have had a chance for an open trial. This was denied him.

Meanwhile, with the news that another Mexico general has met death by a firing squad, we learn that President Calles has assumed the role of bull fighter as one of his latest methods of entertaining Dwight W. Morrow, the American ambassador. We are told he performed with the crimson cloak and gave an exhibition of roping several young bulls.

It is alleged that the famous "little black box" of D. C. Stevenson, once Grand Dragon of the Indiana Ku Klux Klan, who is now serving a life term for murder, contained the documents which were responsible for a great many of the recent unsavory revelations in the Indiana political situation.

Did you ever hear of an individual who was elected to office on a distinctly anti-Catholic platform, filling his term as public servant without some sort of scandal attaching to his administration?

A Superintendent of the anti-Saloon League was recently sent to prison. His trial and conviction focused attention upon the part that ministers have played in the organization and furtherance of the Klan. We remember the many occasions upon which, according to the secular press, masked and robed Klansmen entered Protestant churches during services and presented pastors with purses and in turn were given the liberty of the pulpits for their speeches.

Thirty-four alleged members of the Ku Klux Klan are under indictment in Alabama charged with perpetrating a number of outrages in which citizens and even young women were flogged by masked bands. Among those now being tried, the Rev. L. A. Nalls, former Baptist minister of Georgianna, Ala., it is said, failed to appear for trial and is a fugitive from justice.

For a long time visitors to the Museum at Princeton College have stood in rapt admiration before a wonderful panel of glass depicting the martyrdom of a saint. This treasure has recently been identified as taken from the famous Chartres Cathedral in France. It dates from the thirteenth century and is considered one of the finest pieces of its kind in America. Chartres Cathedral is dedicated to the Blessed Virgin and it is one of the oldest and best loved church edifices in France. It is especially noted for its beautiful stained glass windows which are unequaled anywhere in the world. The panel at Princeton was removed in 1757 to furnish more light.

Mrs. Viola Cowger, age 18, closed the doors and windows of her little home in Chicago, turned on the gas and committed suicide. She was a victim of a "companionate" marriage. She wed her husband with the understanding that they would be just good pals and there would be no children. The laws of God and nature were too strong for her and she saw no way out of her mistake but death.

May 1928 will probably see Austria's Priest-chancellor in the United States. Monsignor Seipel has accepted the invitation of the American Peace Society to the centenary celebration to be held in Cleveland next year.

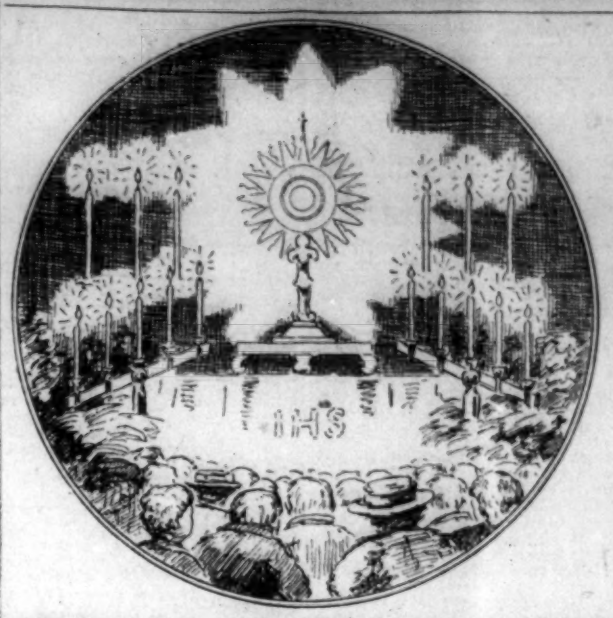
WHAT A CRYING NEED THERE IS FOR FAITH!

CONSIDERABLE publicity has been given to a quarrel in England in which two Anglican bishops have been engaged. It relates to Evolution and to Transubstantiation. We are not concerned with it as far as it relates to Evolution, which may or may not be defended according to the lengths to which is is carried. But we feel that the Catholic position with reference to the Holy Eucharist should be made clearly known.

Cardinal Bourne, speaking at Coventry, November 1st, stated that he had little to say about the remarks of the Anglican Bishop of Birmingham, because he had been sufficiently rebuked for the tone of his remarks by members of his own communion. Still he felt that he must say "that before speaking about such subjects an educated man and an honorable man ought to have made himself acquainted with the teaching of the Catholic Church on the subject of Transubstantiation which he wholly travestied."

The Anglican Bishop asks that those who believe in Transubstantiation prove the correctness of their belief by having a consecrated host submitted to a chemical test.

This demand is as absurd as would have been the demand of the people who, in Christ's day, entertained doubts concerning His Divinity. Christ Himself put to them the question "What think ye of Christ?" What if they had asked that He allow a scientific investigation of His claim to Divinity? The teaching of the Catholic religion is that Christ is present in the Holy Eucharist in His glorified (spiritual) body. What does science know about a spiritualized body? St. Paul informs us that our own bodies will be buried as material bodies, but will rise as spiritual bodies. Christ was present with His glorified body in the company of two disciples on the day after His Resurrection, and while they did not recognize Him they so felt His presence that "their hearts burned within them." So it was with the disciples to whom He appeared on the banks of Lake Genesareth. He gave them miraculous food, and while their eyes did not recognize Him, they were sure that it was He: "And no man dared



ask Him Who art Thou, knowing that it was the Lord." What does science know about substance? Yet science does point to many instances of one substance being changed into another.

But what is important in the controversy between the two Anglican groups is that one of them has drifted completely from the very first idea embodied in the Christian religion, namely faith. We are taught that "without faith it is impossible to please God." The rebuke of Christ to the first unbelieving prelate was "Blessed are those who have not seen, and believe." There is nothing more easy to believe than the nineteen-century-old teaching of the vast majority of Christians relative to the Holy Eucharist, especially after believing the more difficult things of revelation and of history. We know both from revelation and from history that 1927 years ago "He, by Whom all things were made, and without Whom nothing that was made, was made . . . became Flesh and dwelt amongst us."

We believe that the Son of God in the form of man lived for 33 years on earth, endured privations and persecutions of every kind, and was finally murdered by His creatures. It is far more difficult to believe this than, after believing it, to believe that the same divine Lover of souls invented a means whereby He should remain on earth in accordance with His promise, and to unite Himself by personal union to those who would love Him much in return. If God is God, then His love must be as infinite as His being; and if His love is infinite how can anyone presume to measure it?

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Read This in Connection With Our Main Article

What Protestants Ministers Say.

CINCINNATI, Nov. 12, 1927—"The Protestant church has lost its authority, due to the lack of observance of the Lord's Supper. In some churches no Communion service is held from year to year, yet this sacrament is the very foundation of the church's strength."

So declared the Rev. Russell B. Brady, pastor of Trinity Methodist Episcopal church, who also denounced the promiscuous use of the abbreviation of the letters "M. E.," adding that when combined with the "S. S." for Sunday school, the letters spelled "Mess."

Dr. Brady also advocated the return of robes for church services, saying: "It is not very worshipful to watch a minister who has a red tie and uncreased trousers. I have heard the church-goer deplore the loud suit of the preacher, as well as his habit of stuffing his hands in his pockets, or his thumbs in his vest. I am a lodge man, but personally believe that every bit of lodge jewelry should be covered up during the preaching period. A return to a more respectful preaching of the word of God is needed badly in Methodist churches.

"I also favor the standing during the reading of the Gospel, as well as the attitude of kneeling during prayer."

Lord's Supper Mere Cafeteria Service

"As to the Lord's Supper, it has developed into a mere counter or cafeteria service instead of the religious ceremony of having the minister make use of the silver cup prescribed by church authorities.

"Protestants must adhere to three things or they will fade away. These are: A different program of religious education for our children; a greater reverence for God's house, and a symbolic and more reverential type of worship. The majority of Protestants do not go to church at all. Look at our Roman Catholic friends—with a Mass every half hour, they pack their churches to the doors. Still, we hear our Catholic friends criticised because

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The King of David's Line

By Robert R. Hull.

(Continued)

The Wonderful 109th Psalm.

But the most profound of the Messianic psalms is the one-hundred-and-ninth. It, indeed, may be said to supply the key to the whole system of Messianic prophecy; for it was applied by Our Lord Himself, on the eve of His passion, with such tremendous effect, that those Jews, who rejected Him because He came not in His first advent overthrowing the power of Rome and "restoring the kingdom to Israel," were silenced and did not dare from that time forward to ask Him any more questions.

It is quite true that the prophets were responsible for such hopes as the Jews entertained at the time of Christ's coming. They had predicted the restoration of Israel, its rise to world-dominion, and the glory that would appear when the kingdom of the Messias was initiated. But the prophets had also warned the Jews that their Messias would first appear in lowly guise and that they would be obliged, by penance and good works, to prepare themselves to receive His kingdom. Had the Jews received Christ when He came, there can be no doubt that He would have delivered them from their foes, raised Israel to a world-power, and brought in the golden age of the prophets.

But Our Lord was not merely the son of David, He was also the Son of God. The Jews, however, considered that He had spoken blasphemy when He affirmed His Divinity, in spite of all that had been spoken by the prophets. Because of their rejection of Our Lord, He told them that the kingdom would be taken away from them and given to "a nation bringing forth the fruits thereof." With the national rejection of Christ a patent fact, the inevitable result followed. Christ's mission as son of David was assimilated to His higher mission as

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Editor Comments Briefly on the Companionate Marriage

Dear Readers:



Bishop J. F. Noll

YOU have read considerable of late about a so-called "Companionate Marriage." You probably know what it means, but do you know the attitude towards religion of those who advocate it? We shall not pay any special compliments to Judge Lindsey, of Denver, who has been speaking approvingly of such a marriage in his lectures over the United States. But we should like to have you know that Haldeman-Julius, whose 17 year old daughter recently entered one of these so-called marriages before an Unitarian minister, has been engaged for many months in a work whose purpose is to undermine Christianity. In taking over the Appeal to Reason, a socialist paper, he turned it unto a bitter anti-Christian organ and used it as a medium to disseminate widely all sorts of infidel and anti-Christian teachings. He is doing this not only through a weekly paper, but also through a monthly and quarterly magazine, and by the publication of numerous 5¢ pamphlets, which you have probably seen advertised in daily newspapers, and in weekly and monthly periodicals of great circulation. Interspersed among the pamphlets which he advertises are some containing writings from English and French classics, which may cover up the impression that the propaganda is anti-Christian; among the titles will also be found many which excite the morbid curiosity of people.

The latest from Haldeman-Julius' own lips is that the daughter whom he recently gave in a companionate marriage is illegitimate, and that he and his wife who were married in 1916 will be married once more because they resent the part the Holy Ghost is supposed to have taken in their marriage of eleven years ago.

We hope, dear readers, that you will want the blessing of God upon your marriage and the grace of the Holy Ghost which comes with the sacrament, and that you will only entertain contempt in your heart for any marriage bargain which is out of keeping with that which was ordained by God Himself.

You will probably form the best estimate of the views of this Haldeman-Julius by reading a paragraph or two from the writings of those whom he engages to contribute to his magazine. We subjoin here a few sentences taken from an article appearing in the October number of his monthly periodical, and written by Louis Adamic:

"Personally, I went to see the picture 'The King of Kings' with a prejudiced mind. Most of the evils of the past and the present, and most of the unhappiness on earth I trace to religions centered in some personality such as Jesus; and of all religions the Christian hokum seems to me the most awful in its effects upon its followers and upon mankind in general. If I could I would not hesitate a moment to wipe Christianity out of existence; and so when along comes a man like Cecil B. DeMille, a great film director, who commands a powerful means of education and, instead of using it for that purpose, perverts it, for the sake of making a few million dollars, into a medium of religious propaganda ten times as effective as all pulpit sermons in the country, it is natural for me to resent the fact."

Here is a brief excerpt from another article appearing in the same number by "Zadik":

"Four years at a cosmopolitan school cured me beautifully. Except upon those rare occasions when I have entered a church to listen to a lec-

(Continued on page four)

Victims of Injustice in Mexico



The picture above shows Father Miguel Augustin Projuarez, the Mexican priest who was executed a few weeks ago, without any trial. On his knees he prays for his executioners. At the funeral 30,000 people mourned and showed their disapproval of the action of the Calles government. Flowers were showered on his coffin and the throng acclaimed him a martyr.

LAST week we showed in pictures the shooting of General Gomez, one of the four men who had announced their candidacy for the office of president against Obregon, the candidate of Calles. A week or so later there was one of those small rebellions against the injustices of Mexico's ruling powers, and of course, the clergy of Mexico, of whom there are very few left, must be blamed.

The American papers had just begun to present Calles in his true light as a promoter of Bolshevism, as instigator of anti-American feeling in Nicaragua, and as a tyrant eclipsing Nero in slaying his own citizens.

The government must justify itself against the last mentioned charge, and their excuse is that rebellions must be quelled, that the people must be intimidated into submission. But why the rebellions? Well, the war on the Church must be justified, and therefore the clergy and bishops must be held responsible for the little revolutions which break out somewhere nearly every week in the Republic.

Of course, the world has only the government's word for anything that goes on in Mexico. No one may speak to the outside world except Calles or his sympathizers. The Church is accused, but it may not disprove the accusation. The order for the execution of the priest, his brother, and two others was not made known to them until a couple of hours before they were shot. Had the time of shooting been set one hour later, it might not have taken place, or it would have at least been postponed, because an injunction was filed against the execution and was granted by the Court. But it was too late. The men had been dead about half an hour.

The latest is that a price is set on the head of an Archbishop, who is blamed by the government as the

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STATION O. S. V.



Others broadcasting for us

(By the Rev. R. E. Kelly)

The Catholic Church was pictured as "a Church organized beyond national lines" by the Rev. John H. Lathrop, in a recent sermon, delivered in the Unitarian Church of the Saviour, Brooklyn, N. Y. Dr. Lathrop said:

"If I were to become an orthodox—a thing which is inconceivable to me—I would become a member of the church which, through the Papacy, symbolizes a Christianity that is international and above the politics of any one State. The Catholic Church is international, and the language it uses is an international language—Latin."

The Rev. speaker stated, further that, during a recent trip through Europe, he had appreciated for the first time, "the true glory of the papacy and the beauty of piety."

Cut off from the Mother Church deprived of that guidance which flows from the "Church built upon Peter," how true is the condition described in the words of the Rev. W. F. Sunday, St. James Lutheran church, New York City: "Today the condition of the modern churches can be compared to an electric lamp without a current."

Back in the days of St. Paul, one of the greatest obstacles to Christian perfection was a tendency, on the part of his newly-made converts to Christianity, to accept the standards of the pagan world. Zealous pastors of souls recognize as one of the greatest evils, the inclination of many people to conform themselves to the maxims of this world. Allurements are many, pleasures are enticing; false reasoning, loose thinking, improper reading a low standard of morals beckon and invite; yet through all the varying and ingenious attempts of Satan to lead souls astray, the Catholic Church utters her maternal warning: "Thou shalt not." Her duty is to protect, to uplift, to lead souls to God, though some may think Her too strict.

In this connection read the words of the Rev. Samuel M. Shoemaker, of the Calvary Protestant Episcopal church, New York City.

"I am sick of hearing ministers say things they know everybody will agree with, instead of hurling down a spiritual dare to disquiet the hearts and disturb the consciences of people who really want God but can never have Him until the waters of their lives have been troubled by a great challenge.

"I am tired of churches which make every appeal but the appeal of religion, providing all sorts of amusements and clinics and clubs, while the souls of their people starve. We have not captured, we have lost, the imagination of this generation by attempting to tone down religion to the level of the people. What they want us to do is to raise them to the level of religion."

A Good Plan.

A VERY successful pastor informs us that he has the eight hundred children of his grade and high schools clip from OUR SUNDAY VISITOR the questions which are intended for their respective classes and paste them in a scrap book. Then parallel with these questions the boy or girl is expected to write the answer and submit the same for the pastor's inspection on Monday morning of each week. The work becomes the child's **home task between Friday and Monday**, and then becomes the subject matter of the Catechism lesson on Monday.

When children must find their own answers to questions there is, first of all, more interest taken in the lesson, and besides this, the answers are retained so much better. The child usually understands the answer which it can put in its own words, while it may not have the least understanding of an answer memorized from a book.

Why should the child be learning a Catechism lesson relating to the sufferings of Our Lord or to the commandments during the month of November, when the Church observes feasts which relate to the doctrine of the Communion of Saints, and has so much to teach the people concerning Purgatory, Prayers for the Dead, Indulgences, Requiem Masses, Funerals, etc.? Since all those things have a live interest during the month of November, the explanations will be followed better and also realized better. The other parts of the Catechism will, of course, all be treated, but not in the order of the book.

Preparation for the Savior in the Old Testament

By SISTER GONZAGA, P. H. J. Chr.

The Hebrew People.

(Continued)

David enlarged the boundaries of Palestine, organized an army, fixed the capital at Jerusalem, and enforced the worship of Jehovah as the national religion. Solomon built the Temple on Mount Moria in Jerusalem, erected splendid palaces, and sent expeditions to India and Arabia. The king of Egypt made a league with him, and gave him his daughter in marriage. Hiram, king of Tyre, furnished him with ships, sending him sailors and pilots, and asked only for friendship in return.

Solomon's Temple was dedicated by the descent of the Spirit of God, and consummated the glorious series of God's triumphs in behalf of His people (Cf. Rendu, op. cit., pp. 47-53). In her gifted king, the wisest monarch that ever sat upon a throne; in her authority over the surrounding nations; in her possession of a worship at once so true, so lofty, and so distinguished by Heaven, Israel seemed indeed to have at length acquired the pledge of these transcendent prospects, which formed the hopes of her Patriarchs, and the promises of her omnipotent Protector.

However, on the very apex of her success, Israel began to decline. The promise of her ruler had been conditional. The condition was violated. Israel's king sank into idolatry, that high treason against which the Hand of Heaven had been raising barriers for centuries. Solomon, he, whom the Spirit of God had inspired to write the Book of Proverbs, Ecclesiastes, the Song of Songs, was seen to prostrate himself before Astarte, the goddess of Tyre; before Moloch, the god of the Ammonites; and before Chamosh, the abomination of Moab. His mind became obscured in the midst of these infamies, and his heart degraded.

Together with their ruler, many of the people were drawn into the abyss of false worship. Henceforth, all was downfall; sometimes headlong, sometimes retarded, but still descending. Israel's temporal power soon shared the fate of God's curse as a spiritual integrity. The thunderbolt from on high came, and shivered the throne into fragments, never to be united again. Solomon's power gave way, and ambitious men commenced to

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Precursor of Christ Praised by Prelate

Bishop Heard at the Cathedral—The Rev. M. A. Chapman Talks On Quest of Happiness.

Lauding St. John the Baptist, precursor of Christ, and considering the similarity of Heaven's dealings with Zachary, his father, and the mother of Jesus, the Rt. Rev. John F. Noll, D. D., Bishop of Fort Wayne, was heard by a capacity congregation at the 10:30 o'clock Solemn High Mass Sunday at the Cathedral of the Immaculate Conception.

The Bishop in closing his sermon said: "The Church observes the birth of only three persons, those of Our Divine Savior, of His Mother Mary and of John the Baptist. Every other one was born into this world with human nature tainted as it was by Adam's fall. But Christ was never touched by sin, nor was Mary, who was preserved immaculate for the sake of Christ, and John the Baptist from whose soul original sin was removed on the day that his Savior was brought to his mother's house by Mary.

"The Church usually observes the day of death of a saint, because it was the birthday in Heaven of the saint or martyr. This practice must commend itself as beautiful to every one."

Noonday Mass Marks Feast at Cathedral

For the first time in the history of the city a Mass on the Feast of the Immaculate Conception was celebrated after 12:00 o'clock. The Rev. Michael Andrew Chapman, assistant at the Cathedral, officiated. The Rev. Thomas M. Conroy, rector, who read the Gospel during the Mass, briefly stated that the noon Mass was tried in the nature of an experiment and, judged by the attendance which exceeded the seating capacity of the church, it has been succesful. As a result, he stated that hereafter there will be a noon-day Mass at the cathedral on all holy days of obligation, unless the feast occurs on a Sunday.

Clifford Funeral Rites Held On Friday

Funeral services for Patrick J. Clifford, 65, prominent in South Bend politics during the Fogarty administration, a mail carrier for 13 years and a retired real estate broker, were held at 9 o'clock Friday morning at St. Patrick's church, the Rev. William A. Moloney, C. S. C., pastor, officiating.

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DICK and DOT - - Some Mystery Here! Will They Tell Us Next Week?



Cathedral, St. Mary's Elect Holy Name Men

Largest Meetings of the Year Held Sunday—Addressed by Rectors of Parishes.

Annual election of officers in the Holy Name Society of the Cathedral of the Immaculate Conception and St. Mary's church, also reception of twenty-six new members in St. Peter's parish branch of the same organization took place on the third Sunday of Advent.

The Cathedral election resulted as follows:

Clem Didier was elected president; Clarence Pion, vice president; Arthur D. Kelker for the past 10 years financial secretary, was elected treasurer and was succeeded in office by Cal Devine. Ervin Schlebecker is the new recording secretary and Julian Henry was returned to office as banner bearer.

The following officers were elected at St. Mary's:

John F. Rissing was re-elected president for the fifth term. Others returned to office are: John G. Hartman, vice president; Herbert Wunderlin, secretary; Henry Allgeier, treasurer; John B. Kocks is marshal; Alex A. Kartholl, sacristan. The five new consultors are: Jacob Hartman, Charles Bickel, Lawrence Ankenbruck, Al G. Neidhart, and Gerard Herber.

The Rev. Charles H. Thiele, rector, conducted the reception of new members into the Holy Name society, following the 7:30 o'clock Mass at St. Peter's at which the members received Holy Communion in a body.

Preliminary to the election of officers to be held in January, Ben Harber, Julian Franke and William Steckbeck were appointed a committee on nominations.

At St. Andrew's church, election of officers in the Holy Name society will take place at the January meeting.

Members of the Holy Name society at St. Paul's church held their annual election of officers at the December business meeting conducted prior to their Communion Sunday. Henry Kohrman was elected president; Henry Huhn, vice president; Leonard A. Heit, recording and corresponding secretary; Norbert Suelzer, financial secretary; Maurice Harber, treasurer. August Gruber and L. J. Diek were appointed consultors; Frank Brinker, Robert Huhn and Fred Koselke, marshals. The Rev. John Franz closed the meeting with an address.

The first of the season's Holy Name elections in Fort Wayne was held on the eve of the feast of the Immaculate Conception at the Precious Blood school hall. Cornelius Sterling was elected president; Anthony Offerle, vice president; Frank DeVille, financial secretary. Frank Noll, recording secretary; Arthur Degitz, treasurer, were returned to office.

Election Conducted By A. O. H. Auxiliary

Annual election of officers featured the business meeting of Division No. 1, Ladies' Auxillary to the A. O. H. held Wednesday night at the Cathedral school gym, Fort Wayne. Mrs. Alice Minnich was re-elected president.

Other officers chosen were: Miss Mary Bresnahan, vice-president; Mrs. Nora Quinn, financial secretary; Mrs. Frank J. Belot, recording secretary; Miss Mollie Fox, treasurer; Mrs. Mary Emmet, mistress-at-arms; Mrs. Mary Kennelly, sentinel.

Rev. John B. Scheier Dies at Notre Dame

Funeral of Holy Cross Educator Held from Sacred Heart Church Friday.

The Rev. John B. Scheier, C. S. C., for many years dean of Latin at the University of Notre Dame, later pastor of Sacred Heart church, and owing to serious ill health retired for several months, died at 5:00 o'clock Tuesday night, December 6th, at the Community house where he resided.

Deceased was sixty-five years of age and was a widely-known and hightly-gifted priest of the Congregation of Holy Cross. He was prominent throughout the country as an authority on Latin and his book, "Latin Pronunciation," is widely used as a text book. The announcement of his death will be received with profound regret especially by the alumni.

The funeral of Father Scheier was held Friday morning, December 9th, from Sacred Heart church, Notre Dame, and was largely attended by the members of the Congregation, faculty, students and Sisters of Holy Cross, besides members of the laity from South Bend. The Very Rev. Thomas Irving, C. S. C., rector of Moreau Seminary, was celebrant; the Very Rev. James J. French, C. S. C., superior of the Holy Cross Mission band, deacon; the Very Rev. Patrick J. Carroll, C. S. C., vice-president of the University, subdeacon; the Rev. William R. Connor, C. S. C., master of ceremonies.

Ave Maria Program Presented at Center

Religious Celebration Held by St. Augustine's Girls Attracts Hundreds

One of the season's most beautiful religious programs was given Sunday night at the Catholic Community Center auditorium, Fort Wayne, by the young ladies of St. Augustine's Academy, members of the Children of Mary sodality. It was called an "Ave Maria Evening," under auspices of the Sisters of Providence, and hundreds were in attendance. It was in honor of the feast of the Immaculate Conception of the Blessed Virgin, celebrated with solemnity in all the churches Thursday, December 8.

Academic students opened the program with an excellent chorus, "Ave Maria" by Abt. Miss Dorothy Bell and Miss Ursula Lamont, pianists; Miss Marion Weikert and Miss Monica G. Kehoe, violinists, accompanied the vocalists.

Miss Dorothy Richmond, on behalf of faculty and students, extended greetings to the large audience. Miss Eleanor Allgeier, accompanied by Miss Wilda Wilson, found favor with her solo "Ave Maria," by Ryan. "The Lord is With Thee," a reading by Cardinal Wiseman, was given effectively by Misses Virginia Griffith, Effrodita Lebamoff and Geraldine Felts.

Featuring the program a lovely playlet, "Marylove," by Sister Regina Cecile of the music department at St. Augustine's, was given by the Misses Mary Agnes Schmieman, Mary Jane Kruse, Irene Smith, Marcella Christen. In the first tableau, little Catherine Kelker impersonated the Child Mary under the direction of her mother, St. Ann, personified by Miss Mary Elizabeth Callahan. While in the second tableau, Miss Mildred Schlebecker appeared as our Blessed Mother—the Immaculate Conception.

Closing the program the juniors and seniors gave a semi-chorus, "Ave Maria," by Trojelli, accompanied by Miss Dorothy Bell, pianist; Miss Monica Kehoe, violist. It was the first public program of its kind given in the city and was received with much favor.

FRESHMEN OF CATHOLIC CENTRAL, LAKE COUNTY, TO GIVE CHRISTMAS PLAY.

The Freshmen class of Catholic Central High School of Lake County have been unusually busy in rehearsing their Christmas play entitled "Holy Night." At 2:30 p. m. Sunday, December 18th, the first performance of the play will be given at the school gym for the benefit of the school children. On Tuesday, December 20th, at 8:00 p. m., the play will be repeated for the adult friends of the children.

In connection with the performance on Tuesday evening, there will also be the distribution of honor monograms and athletic sweaters. Parents and friends of the children are kindly invited to attend.

SUCCESSFUL 40 HOURS' HELD AT ST. JOSEPH'S

Conducted by the Rev. Francis J. McAuliffe of Fort Wayne, one of the most successful Forty Hours' in St. Joseph's parish, Fort Wayne, closed with impressive services Tuesday night. The Rev. Robert J. Halpin, pastor, had as his guests on this occasion eighteen local and visiting priests who participated in the solemnities, which were attended by a congregation that filled the church to overflowing.

Christmas Festivity Arranged for D. of I.

Party Given at Community Center Wednesday—Attractive Program Presented.

Members of Our Lady of Victory Circle No. 246, Daughters of Isabella, enjoyed their fourth annual Christmas party Wednesday night, December 14th, when the festivity was held at 8:15 o'clock in the Catholic Community Center auditorium.

Under the auspices of Mrs. Frank G. Klotz, regent, and the entertainment committee of which Mrs. George Feustel is chairman, a most attractive program was presented. One of the features was an exchange of gifts by the D. of I. A member of the circle in the popular role of Santa Claus extended greetings.

Fourteen members of Queen of Peace D. of I. Circle of Garrett appeared in a delightful comedy sketch A delegation of nearly twenty members from Garrett attended.

The party program was as follows: Selections, St. Catherine's Orchestra; Songs of the Past, Miss Hilda App, Miss Agnes App, accompanist; Reading, Miss Clara Riegel; Songs of the Day, Mrs. Charles Freistroffer, Miss Agnes Baker, accompanist; Reading, Miss Loretta Martin; "Sweethearts in Song," Mrs. Rose Petrilli, Chorus, Misses Bernadine Hartman, Clementine Hartman, Bernadette Haffner, Gertrude Suelzer, Marie Perrey, Ethel Roussey, Mary Gordon, Marcella Diek, Marie Welling; Comedy Sketch, Members of Peace Circle, Garrett; Greetings from Santa Claus; Exchange of Gifts.

Mrs. Rose Petrilli is in charge of the newly-organized D. of I. Glee club which will make its debut Christmas week, singing carols at the hospitals, homes for aged and the Irene Byron sanitorium.

A meeting and rehearsal will be held by the club today, Sunday, December 18th, at the D. of I. Girls' Home, West Wayne and Broadway. Refreshments will be served at the home each evening after the return trip from the various institutions at which the young ladies sing. Miss Helen Noll, Miss Velma Roussey and Miss Agnes Baker, accomplished violinists and members of the D. of I. Circle, will accompany the vocalists on their tour. The glee club has an enrollment of twenty members.

Mrs. Frank G. Klotz, six-year national director of the D. of L. returned Monday night from Chicago, where she attended the Illinois assembly meeting. Sessions began Saturday at the LaSalle hotel. Mrs. Mary E. Booth, New Haven, Conn., National Regent, who attended, was joined on Sunday by the national director from Fort Wayne.

The December business meeting of Our Lady of Victory Circle was held at the Community Center auditorium Tuesday night, December 6th. The Rev. Charles H. Thiele, rector of St Peter's church, the newly-appointed chaplain, was presented and gave his initial address to the assembly.

Reports were read and arrangements completed for Christmas activities.

K. C. Supreme Staff Officer Gives Address

Open Selective Membership Campaign—Frank C. Graffe Chairman of Committee.

Daniel Butler of New Haven, Conn., a member of the supreme official staff of the Knights of Columbus, addressed the membership of Fort Wayne K. C. Council, No. 451, Monday night at the headquarters in the Catholic Community Center. This address, which featured the regular meeting, was in the interest of the selective membership extension program which has been inaugurated.

A membership committee has been organized which will operate under the grand knight, council officers, membership, lapsation, reinstatement and publicity committees. Frank C. Graffe is chairman of the new membership committee, at a special meeting of which the following captains and lieutenants were appointed:

Cathedral of the Immaculate Conception—Captain Norbert Ehinger, Lieutenant Florian Ryder; St. Patrick's—Captain James Richardson, John Kessen; St. Mary's—Captain Jacob Koehl, Lieutenant Gregory Lauer; St. Peter's—Captain Peter Michaeloff; St. Paul's — Captain Adolph Keller, Lieutenant Henry Miller; Most Precious Blood—Captain Fred Jautz, Lieutenant Wm Schenkel; St. Andrew's—Captain John Lopshire; St. Joseph's—Captain Harry Boxberger, Lieutenant Ernest Cutter; St. Hyacinth's—Captain Joseph Coolican; St. John's, New Haven—Captain R. J. Blackwell.

Lieutenants will shortly be announced for those parishes in which they have not yet been named and in each of the parishes the captains and lieutenants will have a group of assistants.

Devil: "Now, what are you laughing at?"

His Assistant: "Oh, I just had that flapper locked up in a room with a thousand hats and no mirror."—*The Catholic Outlook.*

St. Joseph's, Mishawaka, Dedicates Shrine of Saint Theresa

A statue of St. Theresa, the Little Flower of Jesus, the only shrine of that saint in a Catholic church in this part of the state, was blessed at 7 o'clock Friday evening in St. Joseph's church, Mishawaka.

The statue was donated to the congregation by one of its members. It is five feet high and finished in beautiful colors. The statue is erected at the right side of the church near the sanctuary.

The Rev. John F. Keller, rector, conducted the services, which included a sermon and the opening prayers of a novena to St. Theresa.

YOUNG LADIES' SODALITY PRESENTS STATUE

The Young Ladies' Sodality of St. Bridget's church, Logansport, has presented a statue of the Little Flower to the church. The blessing of the statue took place Sunday afternoon, Dec. 11th, the Rev. N. A. Keller officiating, after which the pastor gave a talk on the life of the saint. The services closed with benediction of the Blessed Sacrament.

ST. BRIDGET'S TEAM WINS

The St. Bridget's team, Logansport, led by Derby and Moran, defeated the St. Charles quintet of Peru, Tuesday evening, Dec. 6, in the St. Bridget's gymnasium by a score of 52 to 12.

In a preliminary contest between the St. Bridget's and those of the Pharos-Tribune carriers, the former were victorious by a score of 37 to 24.

D. OF I. HOLD CHRISTMAS PARTY

The Daughters of Isabella of Logansport held a Christmas party Thursday evening, Dec. 15th, in the K. C. Hall, which was very largely attended. The exchanging of gifts took place and a program of unusual merit was rendered by a well selected group of artists.

COLUMBUS CLUB PLANS NEW YEARS' DANCE

At a recent meeting of the members of the Columbus club, Logansport, it was decided to give a New Years' dance in the K. C. home. Those on the committee, with Fred Gross chairman, are Martin Dwyer, Harry Laing, Al Rettig, Claude Wolfe, Luke Deegan, Bernard J. Neville, Thos. Noel, Mike Dwyer and Ed Malay.

FORRESTERS GIVE ANNUAL CHRISTMAS PARTY

The members of St. Margaret's court, W. C. O. F., gave their annual Christmas party Tuesday evening, Dec. 13th, at the home of Mrs. Walter Richey, Logansport. A 6:30 o'clock dinner featured the affair, followed by an exchange of gifts.

AGED RESIDENT OF LOGANSPORT CALLED

The funeral of Mrs. Mary Gloss, who died Sunday, Dec. 11th, at the family residence, Logansport, was held Wednesday morning from St. Joseph's church, the Rev. Michael J. Aichinger officiating.

PIONEER LOGANSPORT RESIDENT DIES

The funeral of Mrs. Julia Hand, a pioneer resident of this city whose death took place in Chicago while visiting relatives, was held Wednesday morning, Dec. 7th, from St. Bridget's church, the Rev. Nicholas A. Keller officiating.

WORK OF CLEVELAND DIOCESE IS PRAISED BY PROTESTANT, JEW

(Continued from Page One)

this community, and will share in it—during the eighty years to come."

Mr. Hopkins' letter follows, in part:

"The city and the people of Cleveland may well celebrate the eightieth anniversary of the Catholic diocese of Cleveland. Those eighty years cover nearly all of the real history of Cleveland and in all of that history the Catholic diocese of Cleveland has had a very honorable part.

"It has laid a great part of the moral and religious foundations upon which the best and highest accomplishments of Cleveland have been built. It has been notable throughout the United States for the high quality and accomplishments of its bishops. They have been leaders of power and distinction. No diocese can boast of a greater line of bishops than Bishop Rappe, Bishop Gilmour, Bishop Horstmann, Bishop Farrelly and Bishop Schrembs. No American diocese commands a larger respect from its whole community than the Catholic diocese of Cleveland."

Christmas Edition Of Echo Attractive

C. C. H. S. Student Quarterly Issued Under New Staff; Features Popular

An attractive Christmas number of the Echo, student quarterly of the Central Catholic High school, is off the press. It is the first edition of the new scholastic year with the new staff in charge. James Studer is editor-in-chief. Thomas Butler is in charge of the literary department. Senior class activities are reported by Norbert Cavanaugh. J. Bohn and H. Rietz represent the juniors; N. Burns and K. Winans, the sophomores; G. Flannery and J. Nagleson, the freshmen. James Fullam is the staff artist; D. McKenzie, sports editor; James Conway, alumni editor.

Russel Blackburn, a senior, is business manager and the advertising staff is formed by R. Winans, R. O'Dowd, Argel Pion, William Lassus, H. Reitz, H. Horton, J. McArdle and R. Griebel. Stanley Anderson, a junior, is circulation manager; his assistants include Paul Pequignot, R. Moran, Robert Haley, W. Beck. Special assistants include V. Deininger, V. Baltes, W. Parrot and W. Rissing. Brother Vitus, supervisor.

War of Vengeance Started By Calles Against Catholics.

(Continued from Page One)

that they might attend Mass and receive Communion, these devotions being impossible elsewhere with Calles soldiers swarming over the State.

A large number of women, said to have been arrested in Jalisco and including prominent Catholic ladies of Guadalajara, have been brought to Mexico City, charged with violations of the anti-religious laws.

So unsettled have conditions become as a result of the warfare, that trains between Aguascalientes and Zacatecas were for a time suspended. A train was recently attacked on the Mexico City-Juarez line.

Several persons related to two brothers named Cuevas have been arrested in Guadalajara, Jalisco, it is known, because the brothers are in hiding opposing the troops. The relatives are charged with receiving letters from them. This is an old device of Calles troops to force persons in hiding to give themselves up; often they surrender to save their relatives.

At Aguascalientes the orphanage known as the Casimira Arteaga was raided by Federal troops, the charge being made that it was headquarters for conspirators against the Government. Five women employes were arrested. This incident is vouched for by the Mexico City newspaper El Universal.

Another priest has been arrested here in Mexico City. He is Father Benjamin Paredes, and the charge against him is having in his possession articles that are the property of the Government. Investigation disclosed that these articles were statuettes and sacred vessels which he sought to save from desecration by the soldiers.

SUCCESSFUL SUPPER AT BLUFFTON

A very successful Supper and Bazaar was held under the auspices of the Altar Society of St. Joseph's church of Bluffton in the Community Building on December 10th. At the conclusion of the bazaar the following were awarded prizes: Wm. Berling, Bluffton; Miss A. Lau, Fort Wayne; J. C. Dawson, Michigan City; Miss Mannie Nash, Bluffton; Mrs. T. P Donnelly, Michigan City; Dick Briede, Decatur; W. L. Kendall, Chicago; F. L. Collins, Huntington; C. M. Niezer, Fort Wayne; Miss Josephine Thompson, Fort Wayne; H. F. Perriguey, Fort Wayne; Thomas Dunn, Bluffton; the Rev. A. M. Ellering, Michigan City; Gerald Heller, Bluffton; Fred Tangemann, Bluffton.



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Always direct questions to BUREAU OF INFORMATION or to DEPT Q. in separate envelopes. Questions should never be written on same sheet with subscriptions.

Do indulgences, granted by the Priest, concern the venial sins preceding or following the granting of the indulgence?

Indulgences are granted by the Pope, or the Bishop authorized by him. The indulgences, properly gained, remove the temporal punishment due to forgiven sin. Therefore, they refer to sins committed and atoned for. Indulgences give no license for the commission of future sins.

Should the Pope regain the temporal power once exercised and still claimed as his right by him, would the allegiance of Roman Catholics of the world be temporal as it is now spiritual? If not, how would the distinction be made clear of any misunderstanding?

The allegiance of Catholics living outside the Papal States, to the Pope, should the temporal power be restored to him, would be spiritual only. Those living within the Papal States would owe allegiance in temporal affairs, since they would be citizens of that territory over which the Pope would have temporal power. Citizens of the Papal States would owe both spiritual and temporal allegiance. Catholics living under every flag known to man, owe civil allegiance to the flag of the country of which they are citizens, either by birth or adoption, while they render obedience in spiritual matters, to him who is the successor of St. Peter.

A friend of mine argues thus: "God knows everything. He knows what we are going to do, when we are going to die, and whether or not we will save our souls. If our lot is so fixed before we are born, what is the use of trying to save ourselves?

This question, in one form or another, has been answered many times in our columns. It deals with the question of God's foreknowledge and man's free will. The answer is very simple. When God created man, He gave him understanding and free will. God does not interfere with my exercise of free will. If there were any interference then I would not be free and not be responsible for my actions. If I am not responsible for my actions, I do not deserve Heaven, which is a supernatural reward offered in return for my fidelity in keeping God's commandments. God foresees the use that I will make of His graces. He knows whether or not I will be saved. He always gives me sufficient grace to be saved. I must use that grace and love and serve God in order to save my soul. It is not God's fault if I fail. But I do not know whether I shall be saved. I know that if I am lost forever, it is my own fault, since I failed to use God's grace as I should. Therefore, I must keep on striving to gain salvation.

Do the laity of the Catholic Church partake of the wine as well as the bread? If not, why not? And if not, did the Catholic Church ever in her history administer both to her laity?

The laity of the Catholic Church do not receive Holy Communion under the form of bread and wine. While this was the custom in the early centuries, the change was made by the Church as a disciplinary matter only and was brought about by a reverence of the Sacrament itself. The question of sanitation, if all would be required to drink from the same cup; the difficulty of handling the Precious Blood of the Saviour without spilling or irreverence if each one used an individual cup; the difficulty of thoroughly cleansing individual cups; the difficulty of obtaining wine of grapes required for the valid administration of the Sacrament; these and other points were considered in the disciplinary change brought about by the Church. The Catholic Church holds that when the priest pronounces the words of Christ: "This is My Body," "This is My Blood," the same words pronounced by our Saviour at the Last Supper, the bread and wine are changed into Christ's Body and Blood, for He said to His Apostles: "Do this for a commemoration of Me." Therefore, we believe that in Holy Communion we receive the true, living Body of Christ. His living Body contains His Blood, therefore when we receive the living Body of Christ, we receive also His Precious Blood.

You may ask why did Christ use both the form of bread and wine? We answer that He wished the Holy Eucharistic to be a memorial of His Passion on the Cross, and the separate consecration of the bread and wine recalls the shedding of His Blood and its subsequent separation from His Body. The priest at the altar, because he is celebrating the Holy Sacrifice of the Mass and commemorating the death of the Saviour, uses both bread and wine.

After Dinner Story

ST. STANISLAUS—WE ARE HERE!

Mary Gordon.

Jimmie Flynn and Elaine Martha Buchen were born and reared in a town of five thousand inhabitants. It does make a difference the town, its folk, its churches, schools and industries.

They both attended their parochial school through the eighth grade, then over to the new high school that their town without any noticeable modesty declared the best in the U. S. A., for a town of its size.

When Jimmie graduated he went down to the plumbing shop that the Gerharts had conducted for over forty years and started to learn the plumbing trade. He liked the work, had always wanted to be a plumber and was happy as a lark at his daily toil. He was a healthy, husky, likeable lad and for six years he worked as if the destiny of the nation depended upon his individual services.

That brand of services simply doesn't hide under a bushel. It has the knack of casting its rays in the right direction. Jimmie was well liked by the Gerharts, depended upon and promoted.

He was the oldest child in his family and an awfully nice boy at home. He was never too tired to lend a hand after hours with home duties and mowing the lawn and keeping the shrubbery trimmed had always been his job. Outdoor work appealed to him and winters his father never had to shovel the sidewalks. That had always been Jimmie's task.

Every morning in the week, save Sunday, he rose with the birds and alacrity and came singing down stairs in a way that warmed the heart of his parents. Being their first born and in consequence the junior member of the family he was looked up to and assiduously patterned after by his two younger sisters and two young brothers. Because Jimmie sang, mornings as he made the stairs in record time, the rest of the children did likewise, through the years.

Sunday mornings Jimmie slept later. In fact Sunday morning he was reluctant to rise until just in time to make last Mass.

This was a secret sorrow to his mother. She wanted Jimmie to be, at least, a weekly Communicant. He did go, monthly, with the Holy Name men, always insisting that he walk with his father.

"Well," you say with some asperity, "if Jimmie Flynn went to Holy Communion once a month his mother can thank God and keep still."

She did and she didn't.

And when the November leaflet of the league of the Sacred Heart was issued his sister Margaret, who was a Promoter, and private secretary to the manager of the waterworks, wagered Jimmie five dollars he could not learn the entire page of the leaflet that explains the General Intention: Communicants like St. Stanislaus.

Margaret had a mind as keen as a razor and at times was apt to speak disparagingly of Jimmie's work, especially if he came home with an extra coat of grime on his laughing face, as he often did.

This rankled with Jimmie for in school he had left Margaret "more than a mile down the track" as he expressed it.

"Mother" he said the very night Margaret challenged him, "You plan on an extra five dollar bill. It will be mine before the night is over and I will present it to you."

It was Margaret's payday and she nonchalantly waved the bill before Jimmie. He snorted and began.

Later in the evening he repeated word for word, "without error of any kind" the contents of the page concerning St. Stanislaus and Holy Communion.

And later still, he tiptoed down stairs and kneeling at his mother's bedside told her that as long as he lived he was going to be, at least, a weekly Communicant.

"And you need not spend that five dollars installing a derrick to get me up on time, either," he ended as he kissed his mother and tiptoed back to his room. (And he doesn't know yet how his womenfolk plotted regarding him.)

* * *

Elaine Marine Buchen was 23 years of age. And from her point of view it was indeed remarkable how a girl with the wisdom she possessed was teaching in the third grade of the parochial school in her little home town.

True, she liked teaching; liked it better every day of her life. But that didn't alter the fact that she was working for less than half the salary she would be drawing if she were. . . say over in the Lincoln school across the town, in the very same grade.

This was her third year here. Why she had returned the second year and again this was more than she could quite satisfactorily explain, even to herself.

A shortage of Sisters was the cause of her taking the position the first year and she knew the shortage still existed, in almost every convent school in the states. But that first year. . . . her mother too had thought she was too young to leave home to teach in another town. She could have gone the fall after she had finished from the Cedar Falls Teacher's College, three years back, as two of her local classmates had. She recalled the day the letter offering her a position down in Jefferson, Missouri, had arrived. How pleasantly excited it had made her. Visions of train rides, a larger town, new faces, herself before a class of strange children, meeting the parents, making new friends. . . a hundred and one dreams she was indulging in when Father Hamilton, returning from a sick call in their part of town, had casually dropped in for a short call.

His unexpected visit had changed everything as far as she was concerned. True, he had not even asked her to teach in the local parochial school but somehow Father Hamilton never did ask anyone to do anything for him, yet, one found himself doing for him with much joy and content.

What had he said that she had suddenly decided not to go to Jefferson, Missouri, to teach? He had stayed but a few moments and she plainly recalled his congratulating her on securing the school. It was not what he said as much as how he had said it: "So our little Elaine is going to leave the home nest? That is well, maybe? God be with you my child. Be sure to drop in and say good-bye ere you go. I am wondering if your duties will keep you from being a Daily Communicant? You have been one for many years now. Maybe by now the habit is too deeply ingrained for you to lose it. It might be that you could secure lodging near a church and thus make it a matter of a mere thirty minutes each morn? And getting out in the brisk air every morn puts a keen edge on appetite you know." She thought how he had smiled at her mother and her as he talked; how he had ended with: "Being a Daily Communicant Elaine dear child, means giving the first of each day to our Lord and well we all know that He is not to be outdone in generosity. You will be a successful teacher. God bless you and all belonging to you." He had gone and not one word had he said about teaching in his school.

That very afternoon her dearest girl friend had told her she was entering the Novitiate over in Adrian, Michigan, to become a Dominican Nun, "to teach for Jesus instead of a paycheck," she had concisely put it. And Elaine had suddenly decided that she would do both. . . right here at home with her dear mother and father and. .

Elaine did not want to be a Sister. . no. In fact she had just about decided that by-and-bye she was going to marry Jimmie Flynn. Of course Jimmie didn't know anything about this but a trivial thing like his knowing or not knowing did not tend to cramp Elaine's style. Jimmie had always been very nice to her. . . all through their school years. The June he had graduated from high school he had told her he was going to learn the plumber's trade. And in a voice that really quavered he had asked her what she thought of plumbers in general.

She was seventeen that summer and felt responsible and aged as she took great pains to stress the fact that she thought a successful plumber was to be listed with the greatest men of any age.

She was 23 now but she had not changed. But Jimmie, well. . . Jimmie was still her good friend and she liked to hope her ardent admirer but she could not say he kept the grass from growing on the path to her home.

She put her curly head down on her desk and wished that he would start coming, often, to her father's house. Not to see her only brother, either. And quite without warning she began to sob.

"Elaine, child. . . you are not crying? It was the voice of the supervising teacher, Sister Magdalene Marie, and Elaine started guiltily as she looked at the clock, almost five. She had sat here alone for over an hour.

Sister Magdalene Marie knew and loved girls of all ages. She put her arms about Elaine and before she realized it Elaine was telling her all about Jimmie and her hopes and fears and everything.

The Angelus was ringing as they came down the steps of the school, both smiling happily.

And Elaine strolling homeward in the slowly gathering twilight of the late October eve thought with a little feeling of hushed awe about her heart, how Sister Magdalene Marie had said that because she had taught here, instead of going to Jefferson, Missouri, . . . well, listening to Sister tell it her future was going to be all and much more than what she had shyly wished and often prayed for.

Truth is stranger than fiction in almost every case. So we are able and glad to tell you that the following June Jimmie Flynn and Elaine Buchen were married. And we are all quite sure (are we not?) that they "lived happily ever after."

Interesting Characters in the Bible

By Rev. Thomas D. Williams

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Baltimore, Maryland

CALEB

THE second year was on its way since the Hebrews under Moses had left Egypt, the land of their captivity, on their quest for the Promised Land. Crossing the terrible desert of Pharan they came nigh to Cades, a city in the northern part of the desert and to the south of Chanaan; and here they rested for a while.

They were now not far from the Promised Land, the goal of all their hopes. To the north of them stretched some distance away the mountain range of the country of the Amorrhites, behind which lay the land flowing with milk and honey, the land that some day was to be theirs.

As they were resting in the wilderness the Jews came to Moses with the suggestion: "Let us send men who may view the land, and bring us word what way we shall go up, and to what cities we shall go." This pleased Moses, who consulted the Lord as to what he should do; and he received from Him the command to choose twelve men, one from each of the tribes of Israel, men of note amongst their people, to explore the region to the north of them, and to bring back news of the country and its inhabitants. So he sent them with the injunction: "Go you up by the south side. And when you shall come to the mountains, view the land of what sort it is; and the people that are the inhabitants thereof, whether they be strong or weak, few in number or many; the land itself, whether it be good or bad; what manner of cities, walled or without walls; the ground, fat or barren, woody or without trees. Be of good courage, and bring us of the fruits of the land."

They set out on their mission of exploration, and journeying north, after some days came nigh to the city of Hebron; there they found a tribe of men of gigantic stature, who were known as the Enacim, or Long Necks. Pursuing their way, they went a short distance further, to the Valley of Escol, that is, the Valley of the cluster of grapes; and here were found an abundance of fruit, grapes, pomegranates and figs, growing most luxuriantly. Cutting down a great cluster of grapes, this they brought with other fruits on their return journey, to show to Moses and the Israelites a specimen of the products of that country.

After an absence of forty days the twelve men came back to the Jewish camp, and narrated all that they had seen. "We came into the land to which thou sentest us, which in very deed floweth with milk and honey, as may be known by these fruits. But it hath very strong inhabitants, and the cities are great and surrounded by walls. We saw there the race of the giants."

Speaking in this strain, and exaggerating the difficulties and dangers of the way, they discouraged the people from venturing forward.

Now among the twelve spies was one from the tribe of Juda, Caleb the son of Jephone. As the rest were speaking thus, Caleb, with one other, Josue the son of Nun, perceiving the ill effect of their words upon the multitude, endeavored to encourage them to go on and fight their way to the Promised Land. "Let us go up and possess the land, for we shall be able to conquer it."

But the others persisted in their efforts to discourage the people. "No, we are not able to go up to this people, because they are stronger than we." And they spoke ill of the land, adding, in great exaggeration: "The land which we have viewed devoureth its inhabitants: the people that we beheld are of a tall stature. There we saw certain monsters of the sons of Enac, giants, in comparison of whom we seemed like locusts. The multitude is very great, and taller than we; the cities are great and walled up to the sky."

Deep was the consternation of the Jews, who believed these words, and they spent the night in weeping and lamenting. On the morrow the discontent and the murmuring grew. They determined no longer to submit to the leadership of Moses, but to appoint another who would take them back to Egypt, preferring slavery there to the dangers before them.

Vainly striving to allay the fears and quell the discontent of the populace, Caleb with Josue bravely cried out: "The land which we have gone around is very good. If the Lord be favorable, He will bring us into it, and give us a land flowing with milk and honey. Be not rebellious against the Lord, and fear ye not the people of this land, for we are able to eat them up as bread. All aid is gone from them: the Lord is with us, fear ye not."

Instead of being appeased, the multitude sought to stone them to death. Then the glory of the Lord appeared over the tabernacle; and this terrible sentence He pronounced over His ungrateful and rebellious people: "In the wilderness shall your carcasses lie. All you that were numbered from twenty years old and upward, and have murmured against me, shall not enter into the land, over which I lifted up my hand to make you dwell therein, except Caleb the son of Jephone and Josue the son of Nun. But your children, of whom you said that they should be a prey to the enemies, will I bring in; that they may see the land which you have despised. My servant Caleb, who being full of another spirit hath followed me, I will bring into this land which he hath gone round, and his seed shall possess it."

Then the ten spies, who had incited the revolt, were struck dead before all the multitude; but Caleb and Josue were spared.

For thirty-eight years the Israelites wandered from place to place in the vast wilderness. At last a new generation had sprung up; and now under the leadership of Josue they entered the land of Chanaan, fought many battles and finally possessed the country. In all this time we hear nothing of Caleb, until the conquest of Palestine was well under way, when he came one day to the Jewish leader, and reminded Josue of the promise the Lord had made: "This day I am eighty-five years old, as strong as I was at that time when I was sent to view the land: the strength of that time continueth in me until this day, as well to fight as to march. Give me therefore this mountain, which the Lord promised in thy hearing also, wherein are the Enacims, and cities great and strong." And Josue blessed him, and gave him Hebron in possession. And from that time Hebron belonged to Caleb the son of Jephone the Cenezite.

This brave old man now set to work to gain possession of the country allotted to him. He fought the Enacim, the race of giants who still inhabited the land, destroyed them, and took their city and its surrounding country. He then advanced against Dabir, a neighboring city of the Enacim, southwest of Hebron, and known also as Cariath-Sepher, the City of Letters.

Caleb promised that to any one of his followers who would capture the city he would give in marriage his daughter Axa.

Othoniel, a nephew, or according to some a younger brother, of Caleb, led the expedition that besieged and took the city, and received for his reward the hand of Axa, and with her the possession of many fertile fields.

Holy Writ tells us nothing further of the last years of this brave and faithful man, Caleb the son of Jephone. He lived to reap the reward of his courage and fidelity, and died at a ripe old age, leaving a name honored and revered by all posterity.

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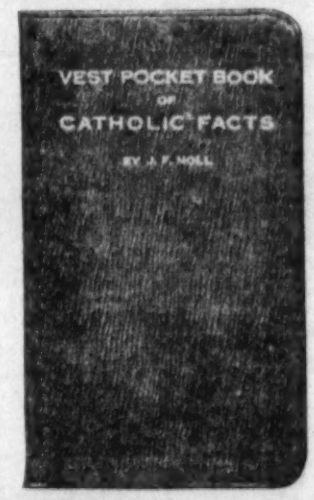
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Issued Weekly by Our Sunday Visitor Press Huntington, Ind.

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BISHOP'S HOUSE
1415 West Washington Blvd.
Fort Wayne, Indiana December 25, 1925.

To Members of My Entire Flock:

Since your Bishop not only has an interest in you equal to that of the pastor whom he places directly over you, but shares with the pastor a heavy responsibility in your regard, you will not wonder why he solicits admission to your home once a week in order to address you personally. Every Bishop would undertake the same thing if he had the facilities of a modern printing plant such as your Bishop has.

Now, may your Bishop not ask that you receive his paper with a warm welcome and that you and your children read it with punctual regularity?

It may be true that you take other Catholic papers and magazines, but your own Diocesan paper, the cheapest and the best of all, must take precedence over all others.

The Holy Father directs me to tell you that he blesses all who read OUR SUNDAY VISITOR regularly; and your Bishop offers his Mass, not only every Sunday, but every day, for the priests and people who cooperate with him for the general welfare of the souls under his jurisdiction.

With many thanks for the welcome which you extend to me week after week to address you, I am

Yours paternally in Christ,

+ John Francis Noll
Bp. of Ft. Wayne

SOME REFLECTIONS ON RELIGIOUS PREJUDICE.

(Continued)

(Adapted from an article in the American Catholic Quarterly Review, January, 1876).

To pander to this grosser kind of anti-Catholic credulity, was, for a long time, and still is, quite a profitable business in this country. It gave notoriety and a livelihood to numberless impostors, from Father Chiniquy and Maria Monk to DeLong and Helen Jackson. And though the charges made by these wretched anti-popery celebrities have been refuted to the satisfaction even of candid Protestants, and though some of the traducers have themselves made humble and open confession of their falsehood, their libels may still be found for sale on the shelves of Protestant bookstores.

Of a large class it can hardly be said that they "rejoice not in iniquity," at least when we are supposed to be its authors. When chronicling our misdeeds, few of them can be likened to those

"Who, sad as angels for the good man's sin,
Weep to record, and blush to give it in."

Quite the contrary. Losing sight of the first principles of Christian charity where we are concerned, they are jubilant over the wickedness imputed to us; and, when we are proven to be less guilty than had been supposed, they give no uncertain signs of disappointment and chagrin: the press and pulpit which echoed the calumny against us and exulted in it, are silent, and dream not of repairing the injury done us.

But there is in this country a large class, larger perhaps than in any other, of fair-minded non-Catholics who would not, knowingly, do us a wrong even in thought. At times, too, and in particular localities, they have been able to give practical proof of their love of justice and fair play, even when we were concerned. Still we cannot always rely on the support of this class, when a grievance is to be removed, or a just claim is to be advanced. Least of all can we do so in seasons of religious excitement. At such times, those who inspire and direct anti-Catholic opinion, know very well how by well-timed misrepresentations, to array many of them against us, to awe others into silence, and to defy the remainder. But we should bear in mind that there is another class who, when we have shown them in what and how they can harm us, are only too glad to profit by the knowledge we give them. When we prove to unscrupulous opponents of this sort that, for instance, a certain provision of law is unjust and injurious to us, we give them the very strongest reason for insisting on its maintenance; and should they be led to regard it as fatal to any important Catholic interest, they are excited to a frenzy of zeal in its defense. Press and pulpit, secret societies and associations of every kind, are summoned to its support; all the bad passions bigotry can arouse are let loose, and very often the evil originally complained of is supplemented by others much harder to bear. When this is likely to be the result of pressing any Catholic claim on the attention of the general public—and such a result should, generally speaking, be anticipated whenever we have to touch some deep-seated, cherished delusion in the public mind—it were, we submit, better not to press it. Any good to be hoped for by so doing, had better be sought by other means. Prudence is a virtue, and one without which the other virtues must degenerate into vices. "All things are lawful to me, but not all are expedient." We all have a right to protection in life and limb, but a sensible man will be careful how he crosses the whim of a lunatic. Now, every community goes mad at times, on a variety of subjects; but we venture to say there is no subject on which the non-Catholic mind is as liable to lose its balance, as on that of Catholicity. And when it is lost, there are never wanting those who are able and willing to put method in the madness that ensues, whether for the shedding of Catholic blood, the destruction of Catholic property, or the passing of laws hostile and hurtful to Catholics. Such men and their dupes are not restrained by any consideration of right or justice. Their only recognition of these virtues is, to do in their name the very worst deeds. No matter how consistent in other respects, they will fling consistency to the winds, they will even sacrifice their most cherished principles, to do us a wrong. The enemies of the Church are ever and always the same, animated by the same spirit, guided by the same policy.

(To be continued)

HOW TO OBSERVE THE FEAST OF THE HOLY INNOCENTS.

A very experienced missionary suggests that pastors observe the feast of the Holy Innocents as "Childermas Day" with a solemn blessing of all children under two years. The practice would lay emphasis on the value of life against the wanton destruction of child life among pagans, as exemplified by Herod, and the "Massacre of the Innocents" as practiced by hundreds of thousands of people in our modern Christian civilization. The Sunday following the feast of Holy Innocents might be a more convenient day.

He also suggests that every pastor should have on hand Christening Cards, much like Christmas or Birthday Cards; that the pastor encourage people to send such cards to their friends when a baby arrives or on the occasion of its baptism. He wants OUR SUNDAY VISITOR to have a beautiful card prepared for such occasions, which may have a retail sale value of 10c. Will you kindly let us know whether you would join a movement to observe the feast of the Holy Innocents in the manner proposed above, and whether you will be interested in having us go ahead with the production of Christening Cards?

Remember God's poor during the Christmas season, for bringing cheer into the lives of others increases happiness in our own hearts.

Readers Speak to Readers

Parsons, Pa., Nov. 14, '27.

Dear Father:

Please increase the number of OUR SUNDAY VISITORS from 50 to 100—all on account of Page Number Four.

Yours sincerely in Christ,
(Rev.) JOHN PORUBSKY.

Tulsa, Okla., Nov. 16, 1927.

Dear Reverend Editor:

The story of Brother Joseph Dutton by a Sister of St. Francis Assisi was continued in Our Sunday Visitor recently. Can this story or a similar one be secured in book form? I may add that I enjoy very much reading Our Sunday Visitor. It is a very interesting paper.

Sincerely yours, F. C.

Jersey City, N. Y., Nov. 17, 1926.

Gentlemen:

I have been much interested in the series of Sunday School lessons appearing in the "Visitor." They are very helpful to inexperienced teachers who have zeal but not much initiative—or, perhaps, I should have said—confidence.

Sincerely yours, M. F. S.

November 27, 1927.

Dear Sir—

I am impelled to this note of appreciation of the present number of your weekly by, or rather, after, reading it from "cover to cover."

This is an unusual thing for me to do; I read the headlines and any special article which attracts my attention—generally the weekly short story—but this Advent number containing as it does, "Selections Appropriate for the Advent Season From Abbe Fouard's 'Life of Christ'," contains so many highly instructive, as well as interesting messages that it "behooves" me to write you to this effect. Your fourth page was also very interesting, especially "From Peter to Pius." Sometime may we have the complete list of Popes?

Thanking you for this pleasant hour, I am, One of Many Interested Readers.

Waylor, Mo., Nov. 8, 1927.

Dear Editor:

Have just neglected to renew my subscription to the very best paper ever. I not only think it deserves our hearty support, but I hate to be without it.

Cordially yours,
MRS. TERESA HUGHES.

Chicago, Ill., Nov. 27, 1927.

Dear Reverend Father:

I get your Folio of four pages regularly. Happy work, which not even critics criticize; that holds inquisitive attention while read, fast bound in chains of silence.

Very respectfully yours,
J. T.

Ralston, Neb., Nov. 28, 1927.

Dear Friends—

Our interest in your publication is but natural as, for the present at least, it is practically our only source of revenue. Our pastor is also quite enthusiastic over it, using the page for the children in his teaching, and graciously aids us by reminding his people from the Altar of its qualities every now and then. Altogether, OUR SUNDAY VISITOR plays a very important part in our activities, and we are very grateful for its assistance.

Personally, I only wish I had sufficient funds at hand to place it weekly in the hands of every non-Catholic in the land.

Cordially yours,
SOCIETY of ST. VINCENT de PAUL
Holy Ghost Conference,
A. J. Adams, Secretary.

THE KING OF DAVID'S LINE.

(Continued from Page Three)

Son of God, to which, indeed, it had always been subordinated and in which it had been included.

David's Son and David's Lord.

The capital of the Kingdom, thereupon, was transferred from the earthly Jerusalem to the Jerusalem which is above; and the throne of David became the universal throne in heaven on which Christ, after His ascension, sat down. Christ's rejection by the Jews also had the effect of bringing the believing Gentiles into the kingdom on equal terms with the Jews, rather than as subjects and payers of tribute.

Now it was to this change in the Kingdom's aspect that Our Lord referred when He quoted the first two verses of the one-hundred-and-ninth psalm on the eve of His passion. "The Lord said to my Lord: Sit thou at my right hand: until I make thy enemies thy footstool." Christ asked the Jews whose son the Messias was. All the Jews knew that He was David's son, and so they replied. But, Christ retorted, how is it that David calls the Messias Lord? If the Messias is David's Lord, how is He David's son? David could not have regarded a mere son as his superior; and yet that David did so regard Messias (and even, it seems to be implied, His God) is proven when David calls him, Lord. The Jews, unwilling to believe in the Divinity of Christ, were utterly confounded. The truth was that the Messias was both David's son and David's Lord; but this was utterly repugnant to the Jews, inasmuch as they insisted on Messias' introduction of the earthly kingdom of glory and rejected, therefore, Him Who came unto them in the form of a servant.

This was Our Lord's last word to the revolting nation. The Jews could not prevent Him from taking the throne of David. David's throne was simply "the throne of Yahweh over Israel," which David for a time had occupied. The Jews might prevent blessing from coming to themselves, and they would thus become outcasts; but the Word of God could not fail, for it was David's Lord to Whom belonged the kingdom. Christ's reign would begin from the right hand of the Majesty on high. His Father would make all His enemies the footstool of His feet; and, as for that nation which had rejected Him, it would not see Him henceforth until it would hail Him, "Blessed is He that cometh in the name of the Lord."

(To be continued)

WHAT A CRYING NEED THERE IS FOR FAITH!

(Continued from Page Three)

This would be a contradiction in terms. If God's love is infinite it simply could not go too far, and therefore, we could well conceive that "the Bread that I shall give you is My Flesh for the life of the world."

Cardinal Manning, more than 50 years ago, prophesied that his Anglican brethren would go the lengths to which they have gone in recent years. He foretold that they would soon see very little of the divine in the Church. He declared that those who rejected transubstantiation would soon reject creation; that those who rejected the continual presence of Christ in the Eucharist would soon reject the beginning of His presence on earth in the Incarnation. He said that it is beautiful to believe that God, who created the first human body, assumed such a body to His Divine Person, and then gave us that body as it would be after His return to glory. How grand that not only those who witnessed the Resurrection but the people of all generations should "behold His glory, the glory of the Only Begotten of the Father, full of grace and truth" (John I, 14).

EDITOR COMMENTS BRIEFLY ON THE COMPANIONATE MARRIAGE

(Continued from Page Three)

turer, whose advertised subject promised an addition to my fund of knowledge upon social questions, I have never felt impelled to contribute an hour's time to the Lord's service. As for monetary donations, an appetite for huge dishes of ice cream has been sufficiently powerful restraint to prevent my aiding the pastor of any denomination in continuing his parasitical existence."

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Our Catechist Training School, located just outside of Huntington, Indiana, is in full operation. Its purpose is to train young ladies between the ages of 20 and 30 for Home Mission work, principally among the Spanish-speaking population in the southwest of our own country. These people, Catholic by baptism, need Catechist and Social Service Workers. Priests among them are too few. Conditions for entrance into the Society of Missionary Catechists, are a desire to sanctify one self, zeal for the salvation of souls, good health, and a fairly good education. No dowry is required.

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VICTIMS OF INJUSTICE IN MEXICO

(Continued from Page Three)

principal influence behind the little rebellions or uprisings.

BISHOP'S CASE DISMISSED

About two months ago a Mexican Bishop in exile in this country was indicted by an Arizona grand jury. He was charged with complicity in the Yaqui revolt against Calles in Mexico. At the time, a statement was issued by Archbishop Hanna asking the American people to suspend judgment until the whole truth was known. This week the charges against the Bishop were dismissed by the court on the ground that it was impossible for him to have had any part in the revolt he was charged with aiding. Calles propagandists brought the charges against him, and succeeded in getting a grand jury indictment. This shows how powerful and persistent are the propagandists in this country. They falsified evidence against this Mexican Bishop in order to make it appear that the Catholic Church was exciting revolution in Mexico.

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READ THIS IN CONNECTION WITH OUR MAIN ARTICLE

(Continued from Page Three)

they spend the rest of the day playing baseball or golf. But I would rather have the Protestant attend one church service Sunday and not worry about the way he spends the remainder of the Sabbath. I am glad to see that Protestants are making use of the cross on their churches and are returning to a more churchly type of architecture."

The Rev. Ernest M. Wareing declared that if there was not a change in the religious attitude of Protestants, many would believe the saying of the man who said that the Protestant church was buncoing the spiritual life with its rationalism.

HOW THE POOR MISSIONS MAY BE HELPED

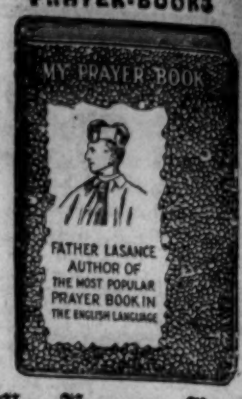
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(The Little Flower of Jesus)



We have just gotten up a beautiful New Model Medal of St. Therese, of a very unique design, No. 1221 designed in the shape of a flower, gold filled mounted, being covered on both sides with Gelatine Covering—showing a portrait of St. Therese on one side, and on the other side these beautiful words from St. Therese:

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NOTE: Write for our wonderful offer of the Beautiful Shrine of St. Therese, with sick call box connected, size 13x23, for selling $21.00 worth of religious goods.

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Are you doubtful about your vocation?
Are you desirous to enter th religious Brotherhood?
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Write today for booklet. Price ten cents.
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If you do,
You will receive a high rate of interest (5-7%) as long as you live.
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Just think! Each of these beautiful calendars contains a picture of the Little Flower reproduced in four gorgeous colors, and the picture is the exact size of the one shown here!

Truly, these calendars are most beautiful and attractive, and you will find them useful in many rooms in your home. Too, they will make nice Christmas or New Year remembrances to give to your friends.

Size 5½x8 inches; feast days indicated by red fishes printed over the dates; calendar pad for every month of 1928.

Prices postpaid, 15c each, or ten calendars for $1.00. Send for yours now and have them in plenty of time for Christmas.

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OOD WILL AMONG DIFFERENT CREEDS AIM OF MINISTER

(Continued from Page One)

struction for them, aside from the ular knowledge they would receive their regular day school, in order t they might be proud of the Pro- tant denomination to which they longed, in order that they might plain to any one inquiring, just t their religion stood for and why y embraced it in preference to some er form of Protestantism.

"I would want them to know by rt at least one of the Gospels of e Four Evangelists : : : I would d enjoyment and inspiration in the d Testament.

"As a Protestant I would be most alous in watching every move of y organized body that might in any y adversely affect the destinies of country, with the idea that any rest that may be brewed tending ward the separation of our people uld be stamped underfoot lest it ght lead to undermine the very undation of this Union.

"By this I mean, where any organ- tion of any kind whatsoever makes y move to separate our people and ake them divided it cannot make r the best interest of our country, ring in mind that the very founda- n of this country was religious lib- ty.

"As a Protestant," he continued, lieving in my country I should use ry endeavor to bring our people gether and make the bond of friend- p and loyalty more close.

"When I read in the press today the forts on the part of Communists to this country in revolt and hear know of actual efforts in Mexico d Russia to disrupt this nation and ake it divided against itself, I would a good Protestant, use my utmost deavor to bring unity of spirit and crifice to our people, teaching love country and love and respect for r neighbor, regardless of what his ligious attitude might be.

"Were I a Protestant," he said in nclusion, "I would, as I have said fore, reserve the right, after careful dy and investigation, to worship y God as I thought was best as a od Protestant and I would accord y neighbor the same privilege, hon- ing him in living according to the dictates of his conscience, honoring m in the fulfillment of his obliga- ons to his God as he saw them, be- ving that in the end, when we both eed our Maker, we would be judged y an all-merciful God, not by the reed to which we belonged, but to e manner in which we had lived our es according to the knowledge He ad given us. And that God would t refuse grace to him who had done s best."

After a few preliminary words in hich he expressed the hope that he ad "sympathetic imagination enough o as to look through the eyes of a atholic and live in his experience," r. Clee began:

"If I were a Catholic, I feel I would e somewhat perplexed, as I look at he various Protestant sects and or- anizations. Being a Catholic, uni- orm in creed and worship, I should ave difficulty in understanding the ivisions. . . . I feel one might say ou desire to be a Protestant, what rand of a Protestant?' A Protest- nt with a gorgeous ritual in the wor- hip, or a Protestant, where no music, o ritual, no preaching is rendered? A Protestant w'o in baptism must be mmersed, or a Protestant who in aptism is simply sprinkled with the ater? A Protestant who can gather bout the Lord's Table in fellowship ith members of other denominations, r one who feels he belongs to the se- ect and will permit only those to ome to the table who are members f his denomination?

"If I were a Catholic, I would be erplexed at your divisions. I would e tempted to suggest, get together, gree on some fundamentals and stand nited.

"If I were a Catholic, I think there re things in which I would glory and should feel like suggesting them to ou Protestants. I would admit, as ll Catholic historians do, that before he Reformation the church was re- ecting the life of the times and evils ad crept in. Appreciating this fact of rils the Catholic fathers called the ouncil of Trent to eliminate many of hem. I would be inclined to admit here were evils, but I would be in- lined to feel that Protestants in the eformation, in their endeavor to drive ut the evils, cleared out some of the ssentials. Like a man striving to rid his home of 'flu' germs, throws ut the furniture and works of art and eauty. So if I were a Catholic I would rejoice in some things which Protestants have to an extent lost.

"1. I should glory in the conscious- ness of the presence of God with the Catholic Church. When one enters he realizes that here is the very house of God. One feels different from the world.

"If you Protestants would but at- tend Mass with me," the minister said, "you would also be conscious of the presence of God. Some customs would be strange, but if you understood with a sympathetic imagination, you would realize that all customs are to make even vivid the presence of God, and send the worshippers out conscious of God's presence."

Dr. Clee then explained the signifi- cance of the altar lights, saying that they have a challenging meaning "They challenge the worshippers to lead the kind of lives that Christ would have them live."

"And so," he continued, "I might deal with the other parts of the wor- ship. The incense, yes, the vestments. Certainly it is fitting and becoming for a minister of God, while engaged in sacred tasks, that he should be ar- rayed in garments which would con- stantly impress upon him his sacred character and remind him and his con- gregation of the sacred duties he is performing. All these lights, flow- ers, vestments, incense serve to re- mind one of the presence of God and the holiness of His sacred temple. As a Catholic I would glory in the con- sciousness of God's presence. I would glory in the fact that when sorrow breaks over me, and storms beat against me, evils threatens to master me, that I know one place where there is peace, calmness, strength, my church where I talk to and receive power from God.

"II. There is another fact wherein I would glory, in the sacraments, the consciousness of God's presence in the great experience of life. As a Catho- lic I would recognize seven sacra- ments, rather than the two of the Pro- testants."

"And likewise in the marriage vows," he continued, "God is the great companion. Surely at the close of life, as one slips into the great unknown, God is there present. If I were a Catholic I would be inclined to wonder why you Protestants did not recognize these facts, that there are great occasions truly holy, sacred, in which God is present, a sacrament. . . . Thus a Catholic I would glory in its emphasis. There are in a man's life great outstanding occasions, sac- raments, when God is present, and one is conscious of His guidance. God may be found.

"'III. One other part I desire to mention," he added, "I feel if I were a Catholic I might at times appreciate this privilege. I would appreciate the confessional. I know Colonel Foran will understand that with my Congre- gational background, I cannot trans- fer myself so completely into the mind of a Catholic to accept forgive- ness of sins. But I do feel from my human side I should appreciate the opportunity of talking out my trou- bles, of laying them before one whom I could regard as a masterful soul, a man of God."

"In closing," he said, "may I say this, if I were a Catholic, there is one fact I would know, that there is one platform where I and the Protestant would stand in common. We would realize that the highest goal for a man would be to have a character like Christ.

"If I were a Catholic, I would know such would be my ambition. The help I could get from church, the con- sciousness of God in my life, the priv- ilege of contact with great souls, would all aid me and I would praise God for such blessings, and as I saw Protestants, struggling to climb to the same goal, I would try to see through their eyes and then say:

"'Come on, let's climb together, let's pray,

"'O Master let me walk with Thee,

"'With Thee O Master, let me live'."

Need for Tolerance Urged By Catholics, Protestants, Jews.

(Continued from Page One)

ting stories and deliberate lies against every religion."

The organization, according to its platform, "has to do with the art of living together in a nation of one hun- dred and ten million people and a thousand or so 'isms' and races. It is especially interested in the hoary in- quiry of how those who are Jews and those who are not Jews are solving their end of the problem. For into the harbor of New York have sailed ships from all corners of the world, so that of every four or five Jews in the world, one lives in New York.

"The conference does not stop here. It is interested in the whole question of American group relations."

The guests included some of the most prominent laymen and clergy- men of New York.

RENEW YOUR SUB- SCRIPTION!

November is the month for renewals of subscrip- tions to the Diocesan edition of OUR SUNDAY VISI- TOR. Prompt remittance will assure your receiving all issues.

SOUTH BEND DISTRICT

RETREAT CLOSES AT ST. MARY'S

The Rev. P. O'Callaghan, C. S. P., and the Rev. W. R. Bonniwell, O. P., Conduct Students' Triduum

Under the direction of a Paulist Father, the Rev. Peter J. O'Callaghan, the annual three days' retreat for the students of St. Mary's college, Notre Dame, was brought to a close on the feast of the Immaculate Conception, a Solemn High Mass concluding the services.

The period of religious exercises was opened Sunday night in the college chapel. Monday, Tuesday and Wed- nesday were given over to public con- ferences and instructions, private de- votions and silent meditation ending with the Mass and papal blessing Thursday morning.

A similar retreat was conducted for the academic students by the Rev. William R. Bonniwell, O. P., of Co- lumbus, Ohio.

Announcement has been made by Katherine C. Terry, chairman of the judges' committee of the Blue Pencil club of St. Mary's college, that the fol- lowing authors have accepted the in- vitation to act as judges in the poetry contest conducted by the club and the Rev. Leonard Feeney, S. J. Mary Dixon Thayer, author of "New York, and Other Poems;" Professor Charles Phillips, of No- tre Dame university, whose book of verse, "High in Her Tower," was re- cently published. The contest is held annually under the auspices of the Blue Pencil club, and is sponsored this year by Ruth Tennes, '26. All stu- dents are eligible for the contest which closes December 18.

ST. VINCENT'S PUPILS TO PRESENT CHRISTMAS PLAY

"A Jolly Joke on Santa" and "Christ- mas With Mother Goose" Features Yuletide Program

Under the direction of the Sisters of Holy Cross the junior pupils of St. Vincent's school, Elkhart, will be pre- sented in an attractive program at the parish hall on the evening of Dec. 21.

Featuring the entertainment will be two one-act plays, "A Jolly Joke on Santa," a Cantata with Libretto by B. B. James and music by W. B. and A. L. Judefind and "Christmas With Mother Goose," by Charles Denton

Fourteen choruses, some of which present the children in various pic- turesque costumes add beauty and col- or to the play.

The principal characters include: Raymond (G. H. Grieshaber), Celia (A. M. Ernst), Sarah (A. Surma), Madeline (M. Riblet), Estelle (M. Trumbull), Blanche (M. Browne), Ralph (E. Bell), Umbrella Mender (B. Murdock), Mother (Fashbaugh), Nurse (A. Beofitz).

Equally cunning and entertaining will be the second offering "Christmas with Mother Goose." In response to an urgent appeal from this mother of nursery rhyme fame, all her children, the popular Mother Goose characters, appear on the stage. Mother Goose then informs them that the Old Wo- man in a Shoe has rebelled, refusing to live in a shoe any longer but de- sires a three-story house with modern improvements. Then ensues a general uprising with Little Miss Muffet, Boy Blue, Little Bo Peep and all the oth- ers demanding improvements for themselves also. In the midst of the confusion Santa appears on the scene and settles the difficulty to the satis- faction of every one.

Georgeanna Lanaw, as Mother Goose, will be supported by the fol- lowing cast: The man in Brown (A. Ludwig), The Old Woman who lives in a Shoe (E. Woznink), The Old Woman Tossed up in a Blanket (N. Piedmonte), Butcher (V. Lambo), Ba- ker (R. Karasch), Candlestick Maker (L. Gore), Tom, the Piper's Son (W. Bickel), Taffy (J. Simons), The Man from the South (J. Whittington), Lit- tle Miss Muffet (J. Quillo), Little Boy Blue (W. Nielson), Jack and Jill (E. Iavagnilio and A. Pavoni), Jack Hor- ner (E. Wenzel), Little Bo Peep (E. Smithers), Knave of Hearts (F. Kal- man), Maid from the Garden (E. Rut- ledge), Bachelor (C. Manfredi), Mary Contrary (L. Chrisafulli), Simple Si- mon (J. Piedmonte), Cross Patch (C. Quillo), Pretty Maid (P. Lese), Mrs. Peter Pumpkin Eater (P. Lambo), Polly Flinders (B. Gildner), King Cole, (J. Klifforth), Fiddlers (V. Gian- nino, L. Murray and R. Schneck), Santa Claus (B. Murdock).

Other program numbers include: Christmas Greeting, B. Sullivan; Chorus, Little Tots; "Poor Old Santa," M. Donohue; Dance, M. Allen; Through the Telephone, B. Haskins; Fantasia—Adeste Fideles, G. Saenger, First Violins, M. Farren, M. Horvath, B. Murdock, B. Snyder, F. Ernst, J. Smithers. Second Violins, E. Turnock, T. Rinaldi, D. Murray, A. Ernst, M. Brown; Christmas Acrostic; Fantasia —"O Stilly Night" and "O Sanctis- sima," F. Wohlfahrt. The Accompan- ists are L. Seeberger, V. Snyder, E. Ambiehl.

Notes from St. Casimir's

The Young People's Circle "Pro- gress" of St. Casimir's parish, South Bend, entertained its many friends with a Bunco party on Tuesday, De- cember 13. Many surprises featured the affair, and a delicious luncheon was served.

To see the old year out in a fitting manner, the parochial committee is preparing a St. Sylvester's Festival, which will furnish entertainment and joy to both the old and young. En- trance tickets will soon be distributed among the parishioners. The social event will take place in St. Casimir's Auditorium on December 31.

St. Casimir's schoolboys will see plenty of athletic activity this winter. They have organized a basketball league which will offer five full teams a chance to manifest their prowess on the floor. Prizes will be given to the players of the team which wins the school championship.

The St. Casimir Juniors and Seniors in the Catholic Basketball League of South Bend had a very successful be- ginning, for they have beaten St. Stephen's by a score of 9-7, and St. Matthew 13-14 respectively. The games of the league are staged in the K. C. gymnasium under the direction of M. F. Gantert.

ST. MATTHEW'S BAZAAR IS HUGE SUCCESS

The annual bazaar of St. Matthew's, South Bend, held recently at the church hall, was pronounced one of the most successful, from every standpoint, in the history of the parish. The fancy work booth in charge of the women and the candy and doll booth conduct- ed by the young ladies were except- ionally fine and well patronized. The committee in charge announces that the proceeds of the affair were more than ever realized before.

The high class movies which are being shown every Friday night at the hall under the auspices of the Holy Name society are also proving very popular and are being attended not only by Catholics but by non- Catholics as well.

BROWNSON AGAIN WINS INTER-HALL DEBATING TITLE

The Victor Lemmer cup for inter- hall debating was Sunday night for- mally presented to the Brownson hall debating team of the University of Notre Dame which for the second con- secutive year has captured the foren- sic award.

The presentation was made by Jos- eph P. McNamara, president of the college Wranglers' club, which is spon- soring the interhall meets.

Preceding the presentation of the award a Victory banquet was held in the faculty room of the University dining hall with Brother Alphonsus in charge. Featuring the dinner was an address by the Rev. William Bolger, C. S. C., head of the department of economics and politics and debating coach of the University. Father Bol- ger lauded the Wranglers for the promotion of the forensic activities and expressed the confidence that in- terhall debating which was started last year will prove a great aid to- ward the development of better foren- sic varsity teams.

Walter Stanton and Arnold Wil- liams coached the Brownson team.

LITTLE FLOWER STATUE ERECT- ED AT ST. JOSEPH'S

With appropriate ceremony the new statue of the Little Flower in St. Joseph's church, Mishawaka, was bless- ed on the evening of Dec. 9 by the pastor, the Rev. J. C. Keller. The statue, donated by a member of the congregation, has been erected on the right side of the sanctuary and is five feet high finished in lovely colors. The dedication marked the beginning of a public novena in honor of the Carme- lite saint.

Forty Hours' devotion at St. Jos- eph's opened the following Sunday with the Rev. Leo Sponar of Cartha- gena, Ohio, a member of the Congre- gation of the Precious Blood, in charge.

MSGR. OSADNIK TO BLESS NEW STATUE AT ST. VINCENT'S

Although Mishawaka claims the dis- tinction of being the first parish in this vicinity to have erected a statue of St. Theresa, of the Child Jesus, Elkhart is not far behind as the intal- lation and solemn blessing of the Little Flower statue at St. Vincent's will take place this afternoon (Dec. 18) at four o'clock. The Rt. Rev. Msgr. Osadnik, pastor of St. Adal- bert's church, South Bend, and dean of the district will conduct the ceremo- nies and the Rev. Wm. P. Lennartz, C. S. C., rector of St. Joseph's, South Bend, will preach the sermon.

The statue is the gift of Mr. and Mrs. Fred Forbes, members of St. Vincent's parish.

IF YOU RENEW YOUR DIO- CESAN SUBSCRIPTION DIR- ECT TO OUR OFFICE, KINDLY STATE NAME OF YOUR PAR- ISH CHURCH TO AID SUB- SCRIPTION DEPARTMENT IN MAKING YOUR RENEWAL PROMPTLY.

At the FORT WAYNE CATHOLIC COMMUNITY CENTER

Sunday, December 18

2:30 P. M. Mezzanine, Phi Beta Pi, sorority, bridge.

Monday, December 19

8:00 P. M. Council chambers, Fort Wayne council no. 451, Knights of Columbus, meeting.

Wednesday, December 21

6:00 P. M. Private dining room no. 1, Board of Works, dinner meeting. —6:00 P. M. Private dining room no. 2, Water Co. office, dinner meeting.— 9:00 P. M. Ballroom, Tau Kappa sor- ority, dance.

Friday, December 23

5:15 P. M. Main gymnasium, Re- porters vs. Morticians; Caterers vs. Accountants, men's Vocational volley- ball league.—8:00 P. M. Ladies' com- mittee room, Fort Wayne band, re- hearsal.

Many varied gatherings were held during the past week, notably the Christmas party, by the College club; a dinner in honor of Miss Heloisa Marimho, by Miss Helen Wooding; a dinner meeting of the National Cash Register Co.; of the Purdue Alumni association; the Single Dozen club; Women's club; Fuller Brush Co.; Ave Maria night, by St. Augustine's aca- demy; meeting of women's auxiliary, A. O. H.; dance by Daughters of Isabella; bridge by Miss Epstein; meeting, Pre-School Mothers study club; dance by Women's club and other meetings, dances and dinners.

James Phelan, famous football coach, of Purdue university, and re- cently elected president of the Big Ten football association, was the speaker at a recent dinner meeting of the Fort Wayne Purdue Alumni association in the private dining rooms of the Cath- olic Community center.

Phelan is a former player of the University of Notre Dame football team and has produced the best teams at Purdue in the history of that uni- versity. During the last season, Pur- due triumphed over such teams as Harvard, Northwestern, Indiana and Montana State.

Bert Lytell, motion picture actor, was the guest of honor at a recent dinner meeting of the Better Film Committee at the Catholic Community center. Members of the Parent- Teachers' association, presidents of civic clubs and the public were also invited to be present.

Mr. Lytell said "No one dislikes the filth which is being shown on the stage more than the actors. Left to itself, without the cancer of censorship, the fine, enduring qualities of the drama will rise above and obliterate the ob- jectionable features."

Miss Alice Latimer George, of the educational department of DeMille productions, spoke about the famous production on the life of Our Lord, called "The King of Kings". This is to be shown in Fort Wayne for the first time today.

Daniel Butler, special agent, was the speaker and guest of the Fort Wayne council, Knights of Columbus, at a meeting last week in the Catho- lic Community center. He gave an interesting talk.

At the same meeting, the plans for the coming Knights of Columbus membership campaign were outlined by Frank C. Graffe, chairman of the membership committee. The council is anxious to give Fort Wayne the largest council in the state in realiza- tion of their goal, "Two thousand members in 1928."

PARISH LEAGUE
Club Standing

	W.	L.	Pct.
Cathedral	3	0	1.000
St. Peter's	3	0	1.000
St. Mary's	2	1	.667
St. Andrew's	1	2	.333
St. Joseph's	0	3	.000
St. Paul's	0	3	.000

James V. Egan, director of the Catholic Community center, has re- signed to become director of commu- nity activity with the South Park board, of Chicago, Charles M. Niezer, chairman of the board of directors of the community center association, an- nounced recently. Mr. Egan's resig- nation is effective January 1.

Alex A. Kartholl, now business manager of the institution, will be manager. He has also been with the community center since previous to its formal dedication last spring and has been in charge of all business affairs. He is thus well acquainted with the affairs of the community center and is also a man of extended business experience in Fort Wayne, through his previous connections with the Wayne Co. as office manager and the Rub-no- More Co. as advertising manager.

The men's swimming team of the Catholic Community center defeated the strong Hoosier Athletic club, of Indianapolis, in the commmunity cen- ter pool Saturday. The meet ended at 34—all, but according to A A. U. rules is awarded to the team winning the relay.

Mistress (instructing new butler): "Now, how do you address a baron- et?"

Butler: "Your lordship."

"And his lady?"

"Your ladyship."

"And an admiral?"

"Er—your flagship."—*The Catholic Outlook.*



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GLOVES— Buckskin, Pigskin, Calf and Mocha Leathers ..... $2.50 to $6.00; Furlined ..... $5.00 and $6.00
JEWELRY SETS ..... $1.00 to $10.00
PAJAMAS ..... $1.50 to $10.00

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But even the cost of the fairly modest gifts for the inner circle demands more dollars than we can spare just now. Morris Plan will provide the money for your reasonable needs if you will come in to tell us what they are.

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THE CHILDREN'S HOUR



INTROIT OF THE MASS.

FOURTH SUNDAY OF ADVENT.

"Drop down dew, ye heavens, from above, and let the clouds rain the Just One: let the earth be opened and bud forth a Saviour." Isaiah Ch. 45, ver. 8. "The heavens show forth the glory of God: and the firmament declareth the works of his hands." Psalm 18, ver. 2.

These are the first words of the Mass today. In them the prophet has made us thirst for that clear, cool fountain of Living waters, which he tells us is to spring up on the coming of the Messias. Today the Church makes a last effort to stir up the devotion of her children. We have entered into the week which immediately precedes the birth of the Saviour. The voice of St. John the Baptist is still heard from the wilderness, even into the cities, and all are urged to "prepare the way of the Lord" by self-purification and penance.

What joy fills the hearts of those who have made ready for His coming! The waters of His Grace will be poured abundantly upon our parched souls, and virtue will flourish; we will taste and see how sweet are the delights of the Lord, and our thirst shall be quenched. "The Lord is nigh unto all them that call upon Him: to all that call upon Him in Truth." We all need the baptism of penance, that sanctifying grace may fill our souls. The absence of sin and the presence of grace are necessary. On this account the Church has invoked the Blessed Mother at the Offertory of today's Mass, that our preparation may be complete. She alone was perfectly "full of grace," and she will teach us what is necessary, and will intercede for us. "Hail Mary, full of grace."

THE GREAT ANTIPHONS.

Yesterday, children, the Church entered on the seven days which precede the Vigil of Christmas. These are called the "greater Ferias," or greater days. The "Antiphon" is the part of Sacred Scripture which is sung immediately before and after the "Magnificat" at the Vespers each day. The Antiphons are sublime addresses to the Messias Himself, and are sung in connection with the Magnificat of the Blessed Virgin, for we expect the Saviour through Mary. It is unfortunate, indeed, that many of our people have never heard these solemn ceremonies, and their beautiful musical setting, in the larger Cathedrals and Seminaries.

Following are these Antiphons. They possess the unction of Scripture, and the spirit of Advent so perfectly that you would do well to ponder for a few moments on each one.

1st—"O Wisdom, that proceedest from the mouth of the Most High, reaching from end to end mightily, and disposing all things sweetly! come, and teach us the way of prudence."

2nd—"O Adonai, and Leader of the house of Israel, Who appearedst to Moses in the fire of the flaming bush, and gavest him the law on Sinai; come, and redeem us by Thy outstretched arm."

3rd—"O Root of Jesse, who standest as the ensign of the people; before whom kings shall not open their lips; to whom the nations shall pray: come, and deliver us; tarry now no more."

4th—"O Key of David, and sceptre of the house of Israel! who openest, and no man shutteth; who shuttest, and no man openeth; come, and lead the captive from prison, sitting in darkness and in the shadow of death."

5th—"O Orient! splendour of Eternal Light, and Sun of Justice! come, and enlighten them that sit in darkness, and in the shadow of death."

6th—"O King of Nations, and their Desired One, and the Corner-stone that makest both one; come, and save man whom Thou formedest out of slime."

7th—"O Emmanuel, our King and Lawgiver, the Expectation and Saviour of the nations! come, and save us, O Lord our God!"

The Church is the Spouse of Christ. In Her tabernacles we find the Saviour, even as the Shepherds found Him on that first Christmas morning. It was Mary who brought us Jesus the first time, and now, daily on our altars at Holy Mass, Christ the Saviour is born anew, that He may win our hearts.

ST. THOMAS—APOSTLE
December 21st.

Many good people emphasize the "doubting" disposition of this Saint, and do not speak of his glorious martrydom, his work amongst so many unbelieving nations, and the great proof of Christ's Resurrection brought about by his "doubts." What the world needs today is Faith: Faith in the Divinity of Christ; Faith in the truths revealed by Almighty God. The world needs the Light which leads to Christ. As the Lord deigned to appear to St. Thomas, and reveal Himself as the Risen Saviour, we should pray today, on his feast-day, that the Light of the world, coming to us, spiritually, at Christmas, be made known to all men. St. Thomas went forth courageously to India and pagan lands, carried the light of Faith, and overthrew the temples of the idols.

We wish to be amongst those happy souls of whom our Lord spoke to this Saint, when He said: "Blessed are they who have not seen and have believed." We desire the Faith of the heart and the will, that when we behold the Divine Infant wrapped in swaddling-clothes and laid in a manger we may cry out with all the fervor of St. Thomas: "My Lord and my God!"

In placing the feast of St. Thomas immediately before Christmas, Holy Mother the Church not only honors this Saint, but brings forcibly before our minds the necessity of Faith. Our lively Faith must penetrate through the humble majesty and the tears of our Infant King.

"Do not confuse conscience with the divine gift of Faith."

There are gems of wondrous brightness
Ofttimes lying at our feet,
And we pass them, walking thoughtless,
Down the busy crowded street;
If we knew, our pace would slacken,
We would step more oft with care,
Lest our careless feet be treading
To the earth, some jewel rare.

—Selected.

A SIMPLE COURSE OF CATECHETICAL INSTRUCTIONS

By the Missionary Catechists.

LESSON XII.

Jesus Comes Alive from the Grave.

It was three o'clock on Good Friday when Our Dear Lord died on the Cross. That was a good day for us all. It was a good day because Our Lord gave up His life for us. And to show our love for Our Lord, we must give up something for His sake. Now, what do we give up for His sake? We give up eating meat on Friday for His sake. Don't you think, children, that is very little we can do for Our Lord? You should never, then, let any people coax you to eat meat on Fridays.

Now, after Our Lord died, some of His good friends took His holy Body down from the Cross. They washed It. Then they placed It in the arms of His Holy Mother. She lovingly kissed it. Now, there was a grave near by. So they buried the Body of Our Lord in that grave. Then they rolled a big stone over the grave. You may be sure, children, that Our Lord's Holy Mother and His friends felt very sad when they left the grave. But the Jews felt glad. Still they were afraid. They remembered something Jesus had said to them one time. He said to them: "If you kill Me, I will come back to life again on the third day." So they put some soldiers to watch Our Lord's grave.

Now, on the third day after He died, Our Lord's soul came back into His Body. This was Easter Sunday. Jesus was alive again. He took back His own life again. That is what we mean when we say: "Our Lord rose again from the dead." Then angels came down from Heaven. They rolled away the big stone from the grave. When Jesus came out of the grave His face and clothes were shining like the sun. The soldiers were afraid. They fainted and fell down. They were like dead men. When they got over their scare they ran to the city to tell the Jews what they had seen. Early on Easter morning Mary Magdalen came to Our Lord's grave. Two other holy women came along. Just before they got to the grave they said: "Who will roll the big stone away from the grave?"

Then they felt the earth shake. When they got to the grave they saw the stone rolled away. They looked inside the grave and saw that Our Lord's Body was gone. Then they saw a beautiful angel by the empty grave. The holy women were scared. But the angel said: "Don't be afraid. I know you are looking for Jesus. He is not here. He rose from the grave. So go right away and tell the Apostles that He is alive and they will soon see Him again." Two of the women went away happy. But Mary Magdalen stayed by the grave. She was crying. She loved Our Lord so much that she could not think of being away from Him. That is the way with all who love Jesus. They never want to leave Him. So while Mary Magdalen sat there crying Our Lord came up to her. But she did not know it was our Lord. Then He called her name "Mary." He showed her His hands and feet with the marks of the nails in them. They were all beautiful and shining. Then Our Lord told her to go and tell His Apostles that He would see them soon.

We call Our Lord's coming from the grave the Resurrection. We should thank Our Lord every day, children, for dying for us on the Cross. We should be happy that He came out of the grave again. He showed the world that He was God, by coming back to life on Easter day. Our Dear Lord will bring us all back to life again after we die. We ought to pray every day that we may be so good here on earth that we may deserve to live forever happy with Our Lord and His Holy Mother in Heaven.

DAILY MASS DURING ADVENT.

For four thousand years the world awaited the coming of the Saviour. Since it has been our privilege to be born after the fulfillment of this great Promise of our Divine Master, our gratitude should know no bounds. The Holy Mass is the highest act of worship. Through the Mass we receive special graces, preparing us, not only for His spiritual coming at Christmas, and His Eucharistic coming in Holy Communion, but for that final coming of our Lord as our Supreme Judge.

No matter what prayers you say during the Mass, be sure to join your hearts with the prayers and intentions of the Priest. Be in a receptive mood, and proceed attentively, thankful for every good impulse and inspiration which God may send you in answer to the prayer of the Church. It is for your salvation that the work of Redemption is going on, and the Divine Victim is being offered on the altar. Your disposition has much indeed to do with the way grace enters and moves your soul. In an humble and penitential spirit, bow down reverently, repent of your sins, beg God to fill your soul with knowledge and faith in the "Word made flesh."

ST. JOHN THE BAPTIST.



The Precursor of Christ.

"I am the voice of one crying in the wilderness, make straight the way of the Lord, as said the prophet Isaias: I baptize with water; but there hath stood one in the midst of you, whom you know not. The same is he that shall come after me, who is preferred before me; the latchet of whose shoe I am not worthy to loose. The next day John saw Jesus coming to him, and he saith: Behold the Lamb of God, behold him who taketh away the sins of the world."

The Little Children's Column.

(Find the answers to these questions yourself and you will not forget them.)

What good acts has each one of you done that will make the Infant Jesus pleased with you on His birthday next Sunday?

There is one thing He wants you to do, above all others, and that is to love Him. He wants all His little children to gather around His crib on Christmas and tell Him that they love Him.

Should you love Him more than you love your parents?

Who gave you your good parents?

Did Jesus give you anything else?

When you are looking at Him in your Christmas crib, and remember that He loves you so much, and wants you near Him all the time, what should you do?

Why did Jesus leave His beautiful home in Heaven and come down on earth?

You have a beautiful soul, children, and it will live forever in Heaven if you give your heart to the Infant Jesus, and never offend Him.

Do you love Jesus, if you sin? or if you forget Him by not saying your daily prayers? Does sin offend Jesus?

What would you think of any one who would hurt a little child?

Is the same Holy Child still with us here on earth? Where?

Does He see you, and hear you, and help you, and watch over you every day and night?

Many grown up people think that children do not know enough about the Infant Jesus. Of course we can always learn more about Him, children, as long as we live, and we will know more and more about Him when we are in Heaven. We should know everything we can, because the better our thoughts of God, the more we will love Him. But children, all the big people who know so much, could not please Jesus on His Birthday, like your love for Him. He is reaching out His Infant Hands to you, asking you to hold Him and press Him to your pure little hearts. If you have made your First Holy Communion, then you will certainly hold Him close, and beg Him never to leave you. Just think, you can keep Him with you all through your lives and forever in Heaven! Be sure to promise Him in your prayers each day that you will be good and never do anything that will make Him go away from you.

And when you are so close to Jesus, remember that the Blessed Virgin Mary and St. Joseph are also near They will love you, and you will be as happy as little St. Agnes and the Little Flower St. Therese, and the other Saints. You are a Saint, you know, when you have Jesus with you, so keep Him in your hearts all the time. Often during the day go quietly into the church and there near the altar railing ask Jesus in His little home on the Altar, to fill your heart and soul with lots of love for Him. Let every day be a Christmas day, and Jesus will bless you for the love you have for Him.

IF WE SIN AND OFFEND GOD, IT IS A SURE SIGN WE DO NOT LOVE HIM.

BETHLEHEM.

Bethlehem was the home of David. St. Joseph belonged to the family of David, and that is why Mary and Joseph happened to be in Bethlehem when Jesus was born. Bethlehem is only five miles from the city of Jerusalem. The beautiful big Church of Constantine is built over the cave where Jesus was born. People travel a long distance to be in this holy place on the day that the birth of Jesus is celebrated.

"All but the wild beasts and the homeless poor are in their homes. But tonight the Creator Himself is one of the homeless poor. He is without a home, the hollow of whose Hand is all creation's home. He is without a shelter whose heart is the one eternal shelter of all angelic spirits and of all human souls. He is homeless who is, as it were, Himself the home of that Eternal Father whose bosom is in return His own Eternal Home."—Father Faber.

THE GOOD SCOUT

Johnny was unusually gleeful at breakfast. "I've done my good turn for today," he said.

"What! already?" inquired his father.

"Yes. I was at the gate and heard Mr. and Mrs. Brown say they were doubtful whether they would catch the 8:15, so I set the bull-dog after them and they arrived just in time."

—Saratoga Star.

What Children from 10 Years to 12 Should Know.

(Find the answers to these questions yourself and you will not forget them.)

To you, children, hardly any more practical lesson could be given before Christmas, than the lesson of obedience, shown by the Blessed Virgin and St. Joseph. Following these questions you will find their obedience clearly shown.

What is obedience?

What do you mean by "those having authority?" 1st St. Peter, Ch. 2, vers. 13-17.

Are we obliged to obey them at all times? and in all things? Luke, Ch. 2, ver. 51.

Repeat the Fourth Commandment of God.

Is it always a serious sin to disobey?

Is disobedience only against those in authority, or also against God? Acts of Apostles, Ch. 5, ver. 29.

Have you a right, as a child, to decide whether or not you should obey? Titus, Ch. 3, ver. 1.

Are we obliged to make even great sacrifices of our wishes and opinions, in order to obey? Romans, Ch. 13, vers. 1-3-5.

Is obedience easy for anyone, naturally speaking?

What makes the supernatural virtue of obedience easy? Ephesians, Ch. 6, vers. 5-3.

Has God promised great rewards to the obedient? Matthew, Ch. 7, vers. 24-25.

OBEDIENCE OF MARY AND JOSEPH OUR MODEL.

Just before the coming of our Lord, the whole world was at peace. On this account some of the mighty Roman Rulers wished to know the exact number of their own subjects, and Augustus Caesar published an order that every subject should go to the town of their ancestors and be enrolled by their proper officer.

It was in obedience to this order of an ambitious emperor, that Mary and Joseph were obliged to go to their town of Bethlehem. It was a long journey, in the short days and the wintry weather, of December. Even strong travellers would experience great suffering under those conditions, but the gentle little Virgin bore up courageously. In the emperor's order, Mary saw and adored the Hand of God, and submitted herself to His Divine pleasure. Well did she know that God is to be always obeyed, whether He makes known His will by an angel or a man.

The strong and stalwart St. Joseph walked beside the humble beast that carried the Blessed Virgin. There were dangers, great dangers, passing through that open country, but Joseph knew no fear because when acting under obedience, harm never comes to the faithful children of God. If ever one could have been tempted to disobey the order of a cruel emperor, surely St. Joseph wished to prevent this long journey out of his love for his holy spouse Mary. There is no courageous character, where there is no sacrifice to duty.

What was the bitter disappointment of St. Joseph when, after the long trip, he found no place for the night's rest. In vain did he seek for lodging, yet his obedience was put to this greater trial. No one would admit them. They were forced to be content with a poor stable outside the city. Why all this, when they obeyed so willingly and promptly? Because this was the place, and these were to be the circumstances, in which the Divine Redeemer chose to appear.

When the night was half gone, and the whole country lay hushed in silence, when the hour had come for the Eternal Word to be born on earth, then was obedience rewarded, then were the hearts of Mary and Joseph glad beyond all measure. They waited for God's own time, which is always sure and always best. The supernatural brightness of the presence of the Infant Saviour, drove away all the darkness and the fatigue of the journey. When they fondled and caressed the God of Heaven and earth, made Man, then was their joy full, and the pride and magnificence and comfort of the world meant nothing. As they looked into the smiling face of the Messias, the sacrifices they made to obey were rewarded a million times over.

From this, dear children, take a lesson. If you desire success, obey; if you seek peace of mind, obey; if you want real joy of heart, obey. Even in the smallest things, obey, for this Christ has promised to reward you a hundred-fold, even in this life.

Love lights the tiniest flame
It kindles the greater fires—
It adds the brightest names
To heaven's celestial choirs.

—A. F. K.

For Pupils of Higher Grades.

(Find the answers to these questions yourself and you will not forget them.)

As you so often call upon your Virgin Mother Mary, you must redouble your prayers to her during this last week of Advent. Imitate her virtues also, for, the more like Mary, the closer to Jesus. She was nearer to Jesus, and had a clearer vision of His Divinity than any other creature. In her was the perfect fulfillment of the Promise of Christ: "Blessed are the clean of heart, for they shall see God."

Can sin and grace exist in the soul at the same time?

Is there constant warfare between the teachings of the world and the teachings of Christ? 1st Peter, Ch. 2, ver. 11.

Have you earnestly made your choice between these two standards? Titus, Ch. 1, ver. 15.

How is it possible to live in the world, without being defiled by it? 1st Corinthians, Ch. 6, vers. 19-20.

Did not Christ explain to us how the wise and foolish virgins live side by side in the world?

Does God punish the worldly? Apocalypse, Ch. 21, ver. 8.

Why should the Catholic prefer the sweet invitation of Christ to the evil coaxings of the ball-room and the world? Apocalype, Ch. 14, vers. 1-5.

Has God ever placed us in circumstances that tempted us beyond our strength, without giving us His help?

Name the particular means of keeping the heart clean and the mind pure? Luke, Ch. 8, ver. 15; Matthew, Ch. 26, ver. 41.

The above questions were suggested, children, by the fact that our Virgin Mother Mary possessed in herself our Infant Saviour. We cannot draw near nor see this dear Infant, unless we have cleansed our hearts and withdrawn from the vain babblings and transient follies of the world. What place has a child of the world in the humble cave with Jesus and Mary and Joseph? Where will you be on Christmas morning?

So many young folks of your age, who have wrong impressions of what will make you happy, think the Church and its teachings are narrow on some subjects. If that is the case with you, eware, for you are already submitting to the wiles of the world. You see and hear things done and said in a pleasant manner, and you wonder if they can be so bad after all. You are afraid you are getting prudish and too careful. Oh! you would not appear shocked at a thing. It might seem so dumb of you. Remember, dear children, you have thousands of impressions which are not yet adjusted to the real purpose and meaning of true life. This adjustment is made in the training which the Church, founded by Jesus Christ, gives you.

The beginning of this training is to lead you to the very crib of our Infant Master, and there to place your hand in His, for He alone can lead you in the way, the truth and the light. Your knowledge and practice of your religion will ever keep your hand in His, but, the world and its snares and allurements, which appeal to you so strongly now, can cause you to draw away from your Master. Between you and Him an infinite chasm can be formed, stretching an infinite distance and over an eternity of time. If this takes place, it will be of your own choice, and your own deliberate will.

Bear in mind, children, that the Infant upon whom you look so lovingly on His birthday, is your GOD. He is as real and personal as any person to whom you have ever spoken. He offers to you the very love for which you crave. He actually reaches out and embraces you today in Holy Communion. What does He ask in return? Your love: "My child, give Me thy heart"; your service: "keep My Commandments"; your mind: "hold the traditions which you have learned"; your body: "work out your salvation"; "do penance".

Let your vision of the Incarnate God be Personal; and your love of Him real, then will He be knit into your minds and hearts and lives. Keep firm hold on His Hand, for He is your Saviour, and loves "the clean of heart."

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ADVANCED STUDENTS and ADULT READERS

A BRIEF SUMMARY OF CHURCH HISTORY

The history of the Church began with the coming of the Holy Ghost on Pentecost, Who, according to a promise of Christ, would abide with the Church forever as its Guide and Sanctifier. On that day St. Peter preached the new religion to a large multitude, representing many nationalities, gathered in Jerusalem. He baptized and received three thousand of the throng into the Church. Then the eleven apostles, organized under Peter, started out to convert Jews, Greeks and Romans. It was so huge a task that success could never have been conceived without the concurring influence of the Holy Ghost. The Jews were assured that they were God's people; Greek culture was not disposed to learn from illiterate fishermen; Rome, which ruled most of the world, which had its own gods, would treat Christians with utter contempt.

Yet the success of the apostles was great. Palestine surrendered; the chief Hebrew defender, Saul, was converted and joined the eleven for the further propagation of Christianity. They worked throughout Asia Minor, Macedonia, Greece, the Roman Empire. Peter moved the seat of his Government from Antioch to Rome itself. During the lifetime of the apostles the Faith was carried to Persia, India, Africa, Spain. Of course, great opposition was aroused, resulting in the martyrdom of all the apostles except John, who was exiled to the island Patmos. St. Peter and St. Paul were executed in Rome in the year 67. Six of the apostles left writings behind them which constitute the greater portion of the New Testament of Holy Scripture.

Besides the persecutions which were waged against the Christians elsewhere, there were ten vehement persecutions instituted by the emperors of Rome, lasting almost three hundred years, during which millions chose to die martyrs rather than to give up the new Faith. Christianity triumphed when the Emperor Constantine issued a proclamation granting tolerance to Christianity in the year 313. He himself was baptized before his death in 337. His mother, Helena, lived the life of a Saint, and devoted her energy and her money to further the Christian cause. She built the Church of the Holy Sepulchre in Jerusalem, covering the place of Calvary and the resurrection. She also built other basilicas in the Holy Land. Rome has churches today which date back to the time of Constantine, namely, those of SS. Peter and Paul, and the Holy Cross. This emperor gave to Pope Sylvester territory from which the States of the Church originated, and he gave to him the Lateran Palace, which served as the residence of Popes for more than twelve hundred years. But Constantine's sons renewed the persecutions.

(To be continued)

PREPARATION FOR THE SAVIOR IN THE OLD TESTAMENT

(Continued from Page [illegible])

agitate the kingdom. Before he descended to the tomb, he saw the Idumean Ader or Hadad arm the king of Egypt against Israel; Rezon or Raazar installed himself king of Damascus; and at the opening of the reign of Roboam, son and successor of Solomon, Jeroboam, the son of Nebat or Nabat, inciting the tribes to revolt, prepared the division of the kingdom, 975 B. C. (Cf. Josephus, Antiquities, VIII; VII, 5 ff). The country was rent into two petty kingdoms, Israel and Juda, the former containing ten, the latter two tribes.

(To be continued)

SATURDAY—THE VIGIL OF CHRISTMAS.

The days of promise have passed and only hours yet remain until the Hope of all generations shall be ours. On this day thousands of Catholics, yes, millions, will approach the Sacrament of Penance. They will complete the four weeks of self-denial by their scrupulous fast and abstinence, commanded by the Church on this day. The Church has led us safely through this holy season of Advent, and we will follow Her faithfully until she has conducted us into the presence of Christ, our new-born King.

Though our Christmas joys of the spirit will overflow in song and glad greetings, we must make perfect our work of purification, and bring the body under subjection to the soul. Then will the soul soar aloft on planes of gladness, above mere earthly things, and meet the angelic choirs on that blessed morning, singing "Glory to God in the highest, and on earth peace to men of good will."

There is a Vigil declared by the Church, before each of the principal feasts of the year, and many of them are, like this Vigil, days of fast and abstinence. If any remnants of this world's weaknesses still have a place in your hearts, remove them by self-denials on this day, and by making a good confession. Be clothed anew with the spirit of grace, and let its brightness ever prevent you from leaving the paths of virtue. Your generous act of mortification on these days of fast and abstinence, will teach you to deny yourselves in those all important desires and deeds which constitute sin.

"Sanctify yourselves, O ye children of Israel, and be ready; for on the morrow the Lord will come down." You are the children that are sanctified and cleansed from every defilement, if you have spent well, these sacred days of preparation. The world will coax you to its vain amusements and sinful pleasures, but you prefer a thousand times, the peace and inward joy of the humble shepherds who knelt at the crib of Jesus, and heard the canticle of the angels: "Peace on earth to men of good-will!"

RT. REV. BISHOP NOLL TO ADDRESS MEMBERS OF THE GUARD OF HONOR AT NOTRE DAME CHURCH, CHICAGO.

On Sunday, Dec. 18, the Right Rev. John F. Noll, D. D., LL. D., Bishop of Fort Wayne, Ind., and editor of OUR SUNDAY VISITOR, will be the distinguished guest of the Fathers of the Blessed Sacrament, 1335 W. Harrison St., Chicago. In the afternoon at 4 o'clock, His Lordship will address the members of the Guard of Honor of the Most Blessed Sacrament and preside over the reception ceremony of several candidates into the League.

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